

An Analysis of the Main Female Character's Efforts in John Steinbeck's *The Grapes of Wrath*

A THESIS

**Presented as Partial Fulfillment of the Requirements for the Attainment of a
Sarjana Sastra Degree in English Language and Literature**



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DEDICATION

Almh. Sri Marsidah

My beloved angel who bears me, I never see you,
but I believe she is always by my side to support me

Almh. Kasiyah

My beloved mother who raised me to my 9th years old
I thank for her patience and affection

Bapak Salam, Ibu Sutarmi, and Bapak Sugeng

My parents who give me guidance, support, and love

MOTTO

**We have always held to the hope, the belief, the conviction that there is a
better life, a better world, beyond the horizon**

(Franklin Delano Roosevelt)

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The researcher

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An Analysis of the Main Female Character's Efforts in John Steinbeck's *The Grapes of Wrath*

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ABSTRACT

This research aims (1) to identify the main female character's problems in her family related to gender roles; (2) to analyze her struggles in gaining equal roles in her family, and (3) to reveal the significant meanings behind her struggles.

This research is a descriptive-qualitative study. The subject of this research was Steinbeck's *The Grapes of Wrath*. The primary data of this research were expressions in words, phrases, clauses, sentences, and paragraph related to gender discrimination and stereotypes in the novel. The supporting data were obtained from some sources, such as books, articles, and journals, related to gender discrimination, women's stereotypes, and feminism. In collecting data, read-write technique was used. The data analysis was conducted using feminism approach. Trustworthiness was used to achieve dependability, conformability, transferability, and credibility.

The results of this research show three important points. First, there are two gender problems experienced by Ma Joad: gender discrimination and stereotypes. Related to gender discrimination, there are three forms of gender discrimination: being prohibited to help her husband in leading family, being prohibited to share her opinion in family discussion, and being prohibited to take men's duties. There are also two forms of women's stereotypes; women are emotional and women are fearful. Second, there are five efforts done by the main character to face gender discrimination and stereotypes; taking an opportunity from Pa's inability to lead the family, re-considering her husband's decisions, actively participating in public sphere, having logical reasons in her orders and decisions, and having bravery to challenge men. Third, the significant meanings being her efforts are that women can participate in public sector which proves that women are able to take men's roles, and women cannot be regarded as subordinate to men.

Keywords : feminism, gender discrimination, women's efforts, *The Grapes of Wrath*

CHAPTER I

INTRODUCTION

A. Research Background

Every human being basically has the equal roles in the society. Women and men have a right to participate in public and private life without any restrictions or prohibitions. However, in many societies, men are regarded more superior than women. It means men have a right to control women. As a result, women cannot control their life, and they have to accept all men's orders without any right to reject the orders. From this phenomenon, it can be inferred that society has constructed women into the subordinate with men.

This phenomenon can be seen in the United States. In America, a declaration on gender equality has been recorded in the Declaration of Independence. The Declaration of Independence declared in 1776 is a source of human rights protection. It states that all men are created equal by God to be given a right to life, liberty and the freedom to pursue happiness. This principle means that Americans have a great respect for all the rights possessed by every human being. In other words, every man and woman has the equal roles and freedom in the society. However, in social practice, the social system in American does not match with the contents of the Declaration of Independence, especially in giving freedom for women to participate in the society.

For years after the declaration, American women become the second class of civilization, while men become first class of civilization. This stratification happens because American society holds the patriarchal system as their system in the society. The patriarchal system is a social system in which men have a role to organize all the social elements, including controlling women. Women have to follow all the rules or orders given by men, so that the freedom of women to gain equal role is difficult to be achieved. As an effect, women cannot access the whole social elements.

One of many factors in which women are regarded as the second class of civilization is the family. Family is a social institution in which every person learns about their values in the society, including learning about the roles of women and men. In the family, parents direct the individual who born as men to behave as leaders in family or social life. For women, parents lead them for being independent on men and do their roles as domestic caretakers. Because the differentiation on role teaching occurs in the beginning of recognizing the social values, each individual undergoes his or her roles without questioning the social orders. According to Charvet (1982:5), “the causes of distinction in the behavior of women are a proof that the society through family sees women as sexual beings rather than as human beings.” Moreover, there is also a society’s assumption that “women are considered not to have parallels with men, but women are considered as a creature that relies on men and has a lower position than men” (McDowell and Pringle, 1992).

A gender inequality between men and women becomes a problem that leads to the unfair treatment and opportunity for women in the society. A social condition in which men have a right to control women and have more access in public sector creates the gender jealousy for women. Women think that their roles, which are only dealing with a child and a household, are constructed by the patriarchal values in which men have an important role. This jealousy creates awareness in women, so that there is women's movement to gain equal roles in the society. This movement is the only way to restore the essence of gender equality in social life.

By their demand on equal roles in the society, women express their demand from time to time, and it starts from the family. In the family, they start to express their opinions related to men's decisions and reject their decisions which are inappropriate to the family. Women's braveness to reject and express the decisions affects women stereotypes that they cannot be regarded as obedience and passive. In social life, the achievement of women's efforts can be seen their participation in elections and being part of decision-makers in the society's representatives. Moreover, Charvet (1982:10) adds that "because the courage of women who are very radical, women get other freedoms, such as the right to acquire academic knowledge and work outside the home." The impact of spirit for gaining equality in social life could be felt today. At present, the role of women in the family cannot be ruled out. Women are able to participate in the society. Even in some countries, women are able to be leaders outside the family, such as a corporation or state.

In Literature, women's spirit to gain equal roles gets many responses from literary authors. Many authors response it by creating literary works that tell about women's experiences, such as being tortured and restricted by men in patriarchal system. Many authors dare to write about the women's condition and their struggles to face the unfair treatment because they are aware for the equality between men and women. John Steinbeck is one of authors who dare to tell about women. He writes stories about the portrayal of women in the patriarchal system and women's efforts to participate in public sector. Among many his novels, *The Grapes of Wrath* is a unique novel to be analyzed related to women's movement. It is unique because it was written by a man who illustrates the changing role of women. Moreover, in 1939, patriarchal system is still practiced in his society.

The Grapes of Wrath, published in 1939, is a depiction of farmers' exodus from Oklahoma to California. This exodus causes the change of social values, including a change in women's opportunity to participate in the family and public roles. In this context, the change can be seen in the main female character in *The Grapes of Wrath*, Ma Joad. The role of family leader, which is hold by Pa Joad as her husband, has to be shared with Ma Joad. She is not satisfied with her husband's leadership due to the family gets more worse from being unemployed. However, her demand to participate in the family is regarded as a violation of social rules for Oklahoman.

The Grapes of Wrath also depicts Ma's efforts to gain equal roles in her family. There is an interesting aspect in Ma's efforts. She, who lives in a

small town and has limited education, is brave to fight against values in her society. In 1930s, her efforts to gain equal roles are not commonly done by Oklahomans women, so that it is an extraordinary women's movement. For years, the struggle toward equal roles only happens in the big towns in the United States, such as New York or California, and the struggle is also conducted by educated women. Through her efforts, she is able to participate in leading family to continue the family's life and to face the new environment.

Feminism is a tool to criticize literary works. From feminism, the literary work can be analyzed from women's perspective. It is very significant theory to analyze the character of women throughout history and women struggle to get their rights. Thus, the use of feminist theory to analyze *The Grapes of Wrath*, which is a depiction of changing role of women, can facilitate the researcher to analyze the character of a woman who experiences a change in social roles.

B. Focus of Research

This research entitled *An Analysis of the Main Female Character's Leadership in John Steinbeck's The Grapes of Wrath*. Steinbeck is one of the best writers in the American Literature. He is an author who always describes the condition of his environment. In his depiction, he criticizes social life in which he encountered. In 1930s, John Steinbeck wrote his masterpieces.

However, among his masterpieces, *The Grapes of Wrath* becomes a magnificent novel because this novel is awarded a Nobel Prize.

Steinbeck's *The Grapes of Wrath* itself has certain topics to be analyzed in the literary criticism. First, it depicts the relationship between the working class and the capital class. In this depiction, the novel can be studied through Marxist theory. The cause of exodus from Oklahoma to California is a form of capitalist class' oppression. The landowner does not think that his land can produce high profit to them. He orders the Joads to look for other lands. Second, it is also very useful for analyzing the patriarchal system in the Joads during the Great Depression. Furthermore, it is also useful to analyze the role of gender because the novel depicts a different view of gender roles reflected by Ma Joad.

From many topics that can be analyzed in *The Grapes of Wrath*, this research focuses on women's problems and women's efforts to gain equal roles in the society. Ma is a woman who suffers from gender discrimination by her family members and the society. This problem occurs because the patriarchal values have been established by the society. As a consequence, women should act in accordance with the values.

In the social norms at the times, women were characterized as an individual who had a role to be a householder. As a result, the role of women was prohibited to participate beyond domestic roles, so that the loss of women's right to participate in social life happens. Some of prohibitions were that women were prohibited to help their husband in leading the family,

prohibited to share their opinions in the family discussion, and prohibited to take men's duties. In term of social norms which were formed by men, women were considered as an individual who did not have ability in the social life. Furthermore, social norms believed that women were considered to have no right to rule other family members. By so many restrictions on women in social life, women struggled to break the social norms that exist in her society. Along with many limitations for women and women's needs to change the social role, this research focuses on three issues. First, this research identifies various kinds of values relating to women. Second, the researcher identifies various kinds of women's problem to break social norms which are not fair for women. The last analysis deals with the question of how women fight to get same roles in social life.

The researcher wants to demonstrate that the social values that have been established in the social life do not always provide a justice, particularly for women. For that reason, the researcher makes a problem limitation in which the researcher would only identify women discrimination, and subsequently analyzes the struggle of women to gain the right to participate in social life.

C. Formulation of Problem

Based on the identification above, this research can be formulated into:

1. What kinds of problems does the main female character face related to gender roles in the family?

2. How does she struggle to gain equality and participation in her family?
3. What are the significant meanings behind her struggle to gain equality?

D. Research Objectives

Therefore, the objectives of this research are:

1. to identify the the main female character's problems in her family related to gender roles;
2. to analyze the struggle of the main character in gaining equal roles in her family; and
3. to reveal the significant meanings behind her struggles.

E. Research Significance

1. Theoretically

The aim of this study is to give a comprehensive understanding toward knowledge of feminism in literary works. This study is also useful to be a reference on understanding and analyzing literary works using feminist theory, especially women's problem.

2. Practically

The selection of *The Grapes of Wrath* and the author John Steinbeck, American author who is mostly a critique of social work, is an appropriate selection for analyzing a social change. Since *The Grapes of Wrath* is a novel that has not been analyzed by the students in our faculty,

this study can be used as a reference for students to analyze literary works in the form of social criticism that happened in the 1930s.

CHAPTER II

LITERATURE REVIEW

In this chapter, a wide range of theories related to the research focus will be presented. The background information about feminism is also presented to be used as a tool to conduct this research. Thus, there is some information in the form of points in this chapter.

A. Feminism

In general, feminism can be interpreted as a social movement to gain gender equality in social, economic and political sectors. The definition is supported by Baumgardner and Richard (2000:56) that

“feminism as a movement, meaning a group of working to accomplish the specific goals. Those goals are social and political changes-implying that one must be engaged with the government and laws, as well as with social practices and belief. And the implicit in these goals is access to sufficient information to enable women to make the responsible choices”.

It can be interpreted that feminism has two goals; creating a social group for rejecting the unfair social systems, and gaining a freedom for every people to determine themselves. Moreover, Porter (in Beasley 1999:27) defines “feminism as a perspective that seeks to eliminate the subordination, oppression, inequalities, and the injustice because women suffer from sexual discrimination. This perspective is also called as the women's struggle”. Feminism can be defined as a perspective to respond the unfair treatment toward women in social life. Another figure, Wood (2014: par.7) says that

“feminism is a perspective to create a radical social change for women in order that to get equal opportunities in life, equal access to resources and power, and are equally safe and secure from harm”. From the definition, feminism is not only dealing with a movement and a perspective, but feminism is also women’s spirit to oppose and transform social construction to gain equality radically. In more complex definition, Hooks (2000:1) writes

“Feminism is a movement to end sexism, sexist exploitation, and oppression.... it clearly states that the movement is not about being anti-male, but it is clear that the problem is sexism. To end sexism, we change our minds and hearts, until we let go sexist thought and action and replace it with feminist thought and action.”

From above definitions, feminism focuses on women who have a social marginalization on sexism, then set women as the second class of civilization. Many feminists believe that they become the subordinate position because society holds a social system called patriarchal system. One of feminists is Therborn (2004:17), he states "in the beginning of our story were all significant clearly patriarchal societies. There was no single exception." It means patriarchal system has grounded in the society.

Women must change social constructions that cause the inequality for them. In other words, women must believe feminism in order to eliminate the subordination. According to Grimshaw (in Beasley, 1999:27) "feminists believe that women must not have been treated unjustly and oppressed and that something needs to be done about this, but it does not follow from this that any consensus is available as to precise forms this oppression or injustice takes, or as to how they should be remedied." The explanation shows that

women have suffered discrimination as an effect of a false system that seeing women as second class on civilization. Then, the role of feminism becomes a tool to sensitize women toward the false system in order to detach them from gender discrimination.

B. Feminist Literary Criticism

Feminism enters the world of Literature can be seen from many feminist theories put by many literary experts. At first, a feminine book is made by Mary Wollstonecraft entitled *A Vindication of The Right of Woman*. In her book, she writes about the importance of equality between women and men in the society. She also says that women should be aware that women are considered as an inferior to men in the society's perspective. Mellor (2002: par.1) in her analysis of the book says that "Wollstonecraft argued that females are in all the most important aspects the same as male, possessing the same soul, the same mental capacities, and the same human rights". This statement creates a new thought, primarily the importance of equality in all social institution for women. Furthermore, Mellor (2002:par.3) writes that "the social sector that is presented by Wollstonecraft is an equality in education and ownership of household resources, including children".

Then, Virginia Wolf becomes an important figure on the new thinking about feminist literary criticism. She creates two important works for new thinking on literary criticism; *A Room of One's Own* (1929) and *Three Guineas* (1938). In *A Room of One's Own*, she explains that women are the

victim of the social system. The system makes unequal treatment for women in the society. In *Three Guineas*, she explains that the patriarchal system is a source of women inequality in all sectors. In this theory, the researcher must think beyond all the story. The researcher must analyze the background of women's treatment and respond toward the treatment. According to Selden and Widdowson (1993:207), the contribution of Wolf in the development of feminism by the two works is "gender identity is socially constructed and can be challenged and transformed ... women had always faced social and economic obstacles to their literary ambitions". In other words, women struggle are not going to end for achieving the equality because the system has been formed strongly by literature. Selden and Widdowson (1993:215) Wolf through literary works will change the perspective of the woman to realize that women suffer the discrimination and sensitize women to fight the discrimination.

Another important figure in the development of feminist literary criticism is Simone de Beauvoir. Her most famous book is *The Second Sex* in 1949. De Beauvoir introduced the "Women's as other" in the development of feminism literary criticism. According to Beauvoir (1949:1), she states that "women are the incidental, the inessential, as opposed to the essential. He is the Subject, he is the Absolute-she is the Other ". In other words, men have major influence on people's perspectives to see women. It is because men are the absolute, while women are only Other. Men also assume that they are essential. It means that men are not the same with women, whereas women

are nonessential creature. The creation of perspective is influenced by the agent ideology. Beauvoir (1949:21) states that "legislators, priests, philosophers, writers and scientist have striven to show that the subordinate position of women is willed in heaven and on earth advantageous."

On applying the theory, the researcher must analyze that women have been made inferior in literary works. The women's descriptions and rules had been by men's assumptions through ideological agents. Beauvoir's theory, the researcher can analyze in literary work on how do women should be act. As a result, society sees women as an inferior to men naturally. Other contribution is that she shows the causes of women suffer from gender discrimination. She also reveals that there are women stereotype in the society. According to Selden and Widdowson (1993:210) states that de Beauvoir "making the crucial distinction between" being female "and being constructed as" a woman "... can Posit the destruction of patriarchy".

By the development of the feminism theory that is linked with literature, the core of the development indicates women's movement has long occurred. The developments could also mean that women demand to the change and the new thinking in order to transform their destiny. Despite their struggles is restricted in the social system which is not in favor for women, the women's thought not to accept the stereotype is still grown. It happens because they believe the thought would not be restricted by anything.

In conclusion, feminism literary criticism has the objective to explore the social value of women that present in literary works. It also uses to create

literary works which contain the women's thoughts as a form of struggle against male domination. Moreover, feminist literary criticism will awaken women to be active for creating of literary works.

C. Women's Leadership

Leadership is an abstract concept. It means the definition of leadership is widespread, and the definition depends on the context of particular issues. However, in general, a definition of leadership is "a set of actions and process, performed by individuals, who have the capacity to create a vision for change, develop ideas, and strategies that enable others to work towards that changes, and make critical decision to achieve the goal." (Batiwala, 2010:8). It means that leadership is a process which has goals to change or develop some ideas that has been practiced. For example, leadership in women context tends to look into women's movement to fight with patriarchal values in the society. For that reason, leadership in women is their struggle for gaining equality. Moreover, Batiwala (2010:7) says "leadership bring equalities with a greater attention to collaboration, cooperation, collective decision, and above all, relationship building." This means that leadership make women have opportunities to participate in sharing their opinions, make relationship to others, and be part of decision-makers.

The issue of women's leadership itself becomes important issue for feminist, particularly for second wave feminist. This is in line with Masterson (1976:29) says "second wave feminist thinker and activist addressed the

question of leadership actively believing that leadership is a crucial issue for feminism.” Second wave feminist, which focuses on the elimination unfair treatment in private sector, struggle for gaining equality by a leadership principle because the principle can increase their chance to escape from patriarchal values. This is supported by Batiwala (2010:9) says “women’s struggles to gain leadership can increase women’s access to political power, greater representation in leadership position in government, business, and civil society.” From this definition, leadership is like a product of second wave feminist to advance the gender equality in public and private sector, and to eliminate patriarchal practice in societies and cultures.

Because leadership is important issue for second wave, the definition of women leadership is shaped based on their interest, which demand on the equality in public sphere. According to Batiwala (2010:9) says “we are not interested in leadership for leadership’s sake. We are interested in bringing women’s talents to bear, along with men’s, in addressing major social, political, and economic concern.” This means women’s leadership tends to have a purpose to being equal to men. Women leadership does not mean dominate or control men. This is supported by Ontario (in Batiwala, 2010:12) says “feminist leadership women and women’s organizations sharing power, authority and decision-making in our common pursuit of social, legal, economic and cultural equality.”

D. Gender and Sexuality

Many people equate the meaning of gender and sex. However, the definition of gender and sex are different. This wrong definition happens because of the misunderstanding toward gender and sex conception. According to the Oxford Dictionary (1995:490), “gender is the condition of being male or female”, while the sex (1995:1078) “the state of being male or female”. From these definitions, gender is a condition. The condition itself is a matter that can be created or conditioned. Therefore, gender is individual distinction which is determined or conditioned by a particular culture or social culture. The statement is supported by Butler (in Ratna, 2004:224) who states that "Gender is culturally psychologies as a distinction between masculine and feminine". Meanwhile, sex is something that occurs naturally, without the influence of culture. Sex is a distinction that has been created by God. Butler (Ratna, 2004:224), "sex is natural physiology to make a distinction between male-female.” In some countries, gender and sexuality refer to "gender", regardless to the basic definition of gender and sex. This misunderstanding affects to the confusion on using the word of sex and gender, so that gender is always associated with sex.

The misunderstanding toward gender conception often occurs in the society. People understand gender as a God-given, and it cannot be changed. Whereas, the concept of gender is formed of culture and society. Therefore, the conception of gender, which has been created and thought by the social

institutions and from previous generations, is not a God-given for every human being.

The lack of clarity on the meaning and conception of gender lead to gender struggle to abolish the male domination. However, the gender struggle is not only against male supremacy, women who have conservative thinking are also the mission of the women struggle. According to Selden and Widdowson (1993:211), "sexuality ... Becomes a key issue to challenge traditional political thinking in second wave feminist criticism". Women assume that gender and sexuality is a form of repression against women's right to restrict the women movement in all respects. Ratna (2004:226) writes that culture is the cause of women's subordination on civilization, not biologies that cause women's subordination. As a result, gender and sexuality is an important element to help analyze the second wave feminism. Because of the importance of gender and sexuality, gender studies are needed to be conducted on discrimination analysis. According to Ratna (2004:224), "gender studies will help researchers to see people make a difference between men and women."

In conclusion, the distinction between men and women has occurred in the long time and is created by social institutions, mainly family. Family becomes an embryo of gender system in the society.

E. Gender Discriminations

Gender discrimination happens as the cause of different treatment based on gender that applied by the society. The inequality and gender discrimination also affect both women and men. It means that gender discrimination does not occur because of difference in sex, but it is different treatment because of their gender. This different treatment creates a distinction on the roles and social position between women and men. Because of the discrimination, women suffer a lot of social restrictions on private life and social life (Walby, 1990:46). In private life, women suffer from restrictions to participate beyond her role as a wife. Meanwhile, in social life, women suffer from restrictions to participate in social institutions. Based on two types experienced limitations, there are causes and effects that are important to understand.

1. The Causes of Gender Discriminations

Patriarchal system generally is a system in which men have control to manage all social rules in the society. According to Walby (1990:64), patriarchy is a system of social structures and practices, in which men dominate, oppress and exploit women. This system is formed by the power of male domination on controlling sexuality, reproduction and production for women. This control is also reinforced by several ideology agents, such as family, religion, education, literature, culture, and law. As an impact, women are trapped in the patriarchal system that restrict or eliminates their

right to equal in the society. In other words, the patriarchal system plays an important role to control the entire social institutions.

Family as one social ideology agents becomes a primary institution to inject social values. In family, the head of a family is led by a man or a father. Man is associated with the head of the family who has complete control to the other family members. However, a father would control individuals based on their gender. According to Lerner (1987:127), "family plays important roles in creating a hierarchical system as it not only mirrors the order in the state and educates its children but also creates and constantly reinforces that order". Thus, family is an important agent in socializing the values of patriarchal system.

For example, every boy is directed to be a man who is brave, leadership, and aggressive, while women are taught to be a passive, caring and a sense of compassion. As an impact, when they grow to mature, men will have the responsibility to be breadwinners, and to lead the family. It differs for women. They have a responsibility to take care of the children and other family members. From these examples, family is not only the instrument on creating patriarchal systems, but it also plays a role in the creation of gender stereotypes. Through the creation of gender stereotypes, women will experience the disadvantage. It can be discrimination and or violence. The disadvantage will also affect the opportunity to get an education. An assumption that women do not need to get a higher

education because of the role of women at home is the only reason patriarchal system continues to exist.

2. The Effects of Gender Discriminations

According to Walby (1990:54) there is some impact from motherhood for women. Because of motherhood, women will suffer subordination, marginalization, and stereotypes.

a. The Subordination

According to Walby (1990:54), he states “subordination is to put women under male supremacy.” It can be seen on the participation of women and women’s roles regulated male. For example, men should be in charge of a family, while women only are charge in kitchen. This fact indicates that there is an arrangement of duties in domestic life which tends to make women in subordinate position. These examples sign that men is the first class, while women are the second class on civilization.

The impact of the women’s subordination is that creating a discriminatory role that women cannot be a leader. The role of women is only obeying the men’s commands because they are subrdinate. This is in contrast with men who have the power or supremacy. When a social rule has been defined to men, the social leadership will automatically be given to men, not women. As a result, women should follow their duty as a follower. Walby (1990: 11) states "women

perform this work under the patriarchal relations of production for the benefit of their husband."

b. Marginalization

According to Walby (1990:54-55), he states "marginalization is to put women in a position that is not important in the family and society." In home, women's role is only in the kitchen, and it is regarded as unimportant role. For that reason, education for women is only necessary. In other words, women has been pushed into the inferior that having lack of social to active in the private and public life. They also have constructed to be far from a sense of ability to be decision-makers. This can be seen in the workplace. In the workplaces, the high position for women is only taking the charge in undecided division. It means that society believes that they do not deserve on taking important roles to decide something. This is strengthened by U.S Department of Labor. "66 million women are employed in the U.S. It can be percentage 40.6 % works management and professional, 32.0 % works in sales and office, 21.3% works in service occupation, 5.2% in production (Bureau of Labor Statistic, January 2011). Based on the datum, although women get work, women still do not take a charge in a division that decides the policy or something.

According to Walby (1990: 64), "the notion of marginalization in which the sexual division of labor between husband and wives is

considered to be part of a collective decision by the household. So that, the concept of decision-maker is taken by men's way.” The effect of male supremacy raises an assumption toward the unimportant role in the society. For this reason, the effects of marginalization will affect the women's roles that considered as the unimportant. When the society has been considered it, the decision-maker is the men's role. As a result, the society will prohibit women to decide a decision or being a decision-maker.

c. Stereotyping

According to Lerner (1987:55) stereotyping is a labeling toward gender. It means a gender is given attributes by society to create a characteristic. For example, men are brave, aggressive, and logical while women are passive, obedient, and emotional are the gender stereotypes in many societies. Those stereotypes effect on the creation of gender roles. Men have roles as the leaders and decision-makers because they are regarded as logical thinker. However, women have roles to follow men because they are emotional thinker. This phenomenon cause a gender discrimination because women cannot determine theirself.

According to Rich (in O'Reilly, 2004:2), "the term motherhood refers to the patriarchal institution that is male-defined and controlled and is deeply oppressive to women". Motherhood is a patriarchal term to deter, organize, and dominate women. Motherhood, which is the

creation of patriarchal system, is a frame of women's roles which determine the norms, roles and tasks for women. The determination creates an oppressive act for women. For example, in the societies, women have duties, roles and responsibilities to take care of children. Essentially, it is an oppressive act for women. Although children need a care and affection, it does not mean that women are the only one who can cherish and provide care for the child. However, the stereotypes make women as the only one that can take the role. Based on Beauvoir (1949:39), she states that “the perspective imprisons women in her sex”. It means that society believes that it is women’s roles because of their sex which entails those characteristics. This imprisons brings a perspective to define women in the society. Moreover, Beauvoir (1949:39-40) states that “the word female brings up his mind a saraband of imagery – the enslaved males, hypocritical, artful, stupid, and lustful. And the fact is that she is a female.” It means that those characteristics seem true in the society.

1) The Male’s Slaves

In patriarchal society, women are considered as submissive. It means that they are not able to argue men. This is a problem for women because they are able to rebel the unfair treatment from men. However, the strong patriarchal system makes women in wrong position. According to Beauvoir (1949:7), she states that "A

man is in the right in being a man; it is the woman who is in the wrong". Men are always true in their decision and plans because the society believes so. However, women are regarded complicated for men when they share their opinions because women are wrong. The society believes that women never make true opinion. This assumption means women's life is under men's superiority, so that they have to obey men's orders. According to St. Thoman (in Beauvoir, 1949: 8), he states "women to be an "imperfect women" and "incidental being", it can be symbolized where Eve is depicted as a "supernumerary bone 'of Adam". This sentence is strengthening a perspective toward the subordinate women's position in the society.

2) Emotional Female

Society argues that women always use their feeling to think and give arguments. According to Beauvoir (1949:19), she states "most societies construct women for being emotional, but they are not." This shows that the stereotype has long process to construct people to see women in such way. It makes women are stereotyped as emotional. Although women are not emotional, the society has taught and constructs people to believe that women are emotional. Therefore, this stereotype is regarded as God's will which cannot be eliminated.

F. The Struggles of Women for Being Independent

Women experience various problems in their society. The social values tend to eliminate women to have a participation in the society. However, as social beings who want to participate with the society, they have to struggle gaining their rights. It shows that women demand to have equal roles like men. Sylvia Walby in her book entitled *Theroizing Patriarchy* describes forms of struggle of women to gain equal roles in family and society.

1. Having Career in Public Sphere

The basic of women's problems related gender roles in the society are the women's powerlessness to face the male supremacy and the strong patriarchal system as the social system. To fight it, the woman should be a leader for the family. This is supported by Walby (1990: 82),

"since the porpotion of women who are full-time housewives has fallen dramatically over first wave feminism, as the proportion of women in paid work has increased. It shows a reduction in the time spent on housework. This lead any significant increase in housework to lead the family by women."

Economical dependence of women to men is one cause of male supremacy is very strong. After the first-wave, they get a lot of chance to determine their own, including finding a job. Given the opportunity, they can have a career in public spaces, so that they can be independent to men. By having a career, women are regarded that they can participate in the family. One of the family participation is that women can be decision-makers for the family.

Women are considered as household care-takers that must stay at home. Taking care of all the men's needs is a task that they have to do. However, after the first-wave, they gain freedom, including the freedom to have career in public sphere. It is supported by Walby (1990: 191), "women had won access to the public sphere and claims to the rights and privileges of citizenship. They could no longer be legally subsumed to reviews their husband or fathers." The opportunity to participate outside household is an opportunity to replace men's roles that are constructed by society.

2. Expressing Rational Opinions

A women stereotype is that women always use their feelings to face the problems. Expressing rational opinion is a way to eliminate the stereotype,

"woman often shows she is capable of practising; she has a good conscience because she is on the unprivileged side; she feels she is under no obligation to deal gently with the favoured caste, and her only thought is to defend herself."
(Walby,1949:187)

The problem is that women are not given a chance to prove that they are able to think logically. For that reason, they must prove it. Women's distress affects they must prove to society that they could have the capability to express opinions rationally. As the above quote, women must express their opinions in order to protect themselves from the discrimination they experienced.

3. Having Bravery to Take Men's Duties

Women are considered weak and timid. It affects the mindset of women that men are their protectors. With this mindset, women believe these assumptions. However, men are not always able to protect women and families. Thus, women should have courage to take that role. According to Beauvoir (1949: 187) "women will be very happy even if they have occasion to show her courage to a man who has not been able to satisfy all her demands: since he does not give her enough, she takes savage delight in taking everything back from him. "

G. Oklahoma Women in the Early 20th Century

In the early 20th century, United States of America was hit by economical crisis that affects to the great change in many sectors. Among many sector that happens in American society, the domestic theme becomes important issues during their exodus from Oklahoma to California, the promised land for Okies. According to Fonesca (2005:3) says women experience a reinforce change between the private and the public due to the great economic depression of the 1930s. The cause of reinforce change is that the changed role of the male in the American society, since American women are required to join the work force in order to improve the family's income. In the great depression years, women aware for not being passive anymore. American women are leaving the private sphere and taking risks in the public

place, performing activities considered exclusively for men, like helping with the family's income and leading the family.

Steinbeck's *The Grapes of Wrath* was published in the early 20th century. It tells about the role of women in the Great Plains, specifically Oklahoma. Oklahoma is American region in which agriculture becomes the main resource for the Oklahoman. As a agrarian society, they generally do not have enough education, and they are just tenant farmers. Because they have not enough education, they believe and follow the society values which are constructed by society. Family becomes social unit to socialize the values of the society in which every single person learn their first socialization about the values that must be followed in the society. Parents teach their children based on thier patriarchal values which states women must take care of the entire household while men must be responsible to the family. For this reasons, the social system in Oklahoma creates the different roles on women and men. It is described by Hague.

"in farm family, there are, perhaps, two aspects of women's role as the housekeeper and as a biological function. As a housekeeper, women not only cooked, kept house, care for children, but she also a make her own soap, food, and cloth. As a biological function, women retains as mother and as a mate of men." (Hague,1964: 76),

Based on Hague's statement, Oklahoman women still have traditional women's roles. They have no chance to participate in public area, and also they still are regarded as the subordinate to men. As a result, they still experience a lot of repression and restrictions on the public and private life

while in many cities in the United States, women have been able to escape from those traditional roles.

Therefore, in the early 1930s, the role of women in Oklahoma became the most important issue. The Oklahoma women want to participate in private and public life. According to Tudor (2000: 24) states "work covers the world of paid work outside the home but within the particular issues of work and the role of woman in the wider society can only be fully understood within the context of family issues."

1. Oklahoman Women in Family

The women's roles in the family as a wife and mother shape women to behave like what society constructs. It creates restrictions and discrimination in family. The discrimination toward women in family happens because the women participation of women for expressing their demand in public sphere is very little, so that most women ignore thier demand, and they still believe in traditional values. According to Bard (in Tudor, 2000: 39), "the role of wife, mother and housekeeper is a social norm in which it is the major factor shaping women's lives." Most Oklahoman women perform the roles for being the ideal of a mother and a wife based on Oklahoma values. In other words, men are in control to maintain the values. As a result, a good woman is a woman who is obedient to all commands and rules her husband.

2. Oklahoma Women in Cultural Life

In the early 20th century, the attitude of women is also governed by the system. According to Tudor (2000: 44) "forms of communication, representations of women in popular and "high" culture, the self-expression of women are the patriarchal regulation." Communication between women and men is very organized and has a hierarchy. For example, a female child is not allowed to ask her father about the family's decision. A female child should ask her mother. This is in contrast with a male child. He can directly ask his father. A representation woman on "high" culture is also very limited. Social rule, that women cannot be the highest position in all elements, is a condition of a woman in those days. In the last, the self-expression of women, who tend to be associated with how women make up themselves, can also be seen as a form characteristic of women in that era. Women have their own standards when dressing or makeup. Women's clothing tends to be patterned as flower or pink. When receiving guests, a woman should make up herself and neat.

H. John Steinbeck and *The Grapes of Wrath*

John Ernest Steinbeck is a well-known American writer. He was born on February 27th, 1902, in Salinas, California. His masterpieces are created and published during the Great Depression. He is regarded as a controversial writer because his works depict the social life in the society. In one side, he is

regarded as a reformer because the works tell the powerless people in the United States that suffering the injustice, either social or state life. In another side, he considers as a trouble-maker because his works tend to attack the powerful elements, especially the dominant class in California. Californians think Steinbeck as "a traitor" because his works tell the cruelty of Californians who oppress powerless. In fact, California is the place where he was born and lived.

The National Steinbeck Center (2010: par.1) states that "The geography and demographics of Steinbeck's hometown greatly influenced the majority of his novels and informed his characters' strong identification with the land". Because of his ability to describe the situation by incorporating social criticism, Steinbeck in 1962 was awarded a Nobel Prize for Literature for realistic and imaginative writing, combining as it does sympathetic humor and social perception. In 1964, he was also re-awarded the Presidential Medal of Freedom by President Lyndon B. Johnson, with whom the writer was personally acquainted.

Steinbeck writes many great literary works in his life. They are *Cup of Gold* (1929), *The Red Pony* (1933), *Tortilla Flat* (1935), *In Dubious Battle* (1936), *Of Mice and Men* (1937), *The Grapes of Wrath* (1939), *Log from The Sea of Cortez* (1952), *Once There was War*, *Cannery Row* (1958), *The Pearl*, *The Outer Shores*, *East of Eden* (1960), and *The Winter of Discontent* (1961).

The Grapes of Wrath is a novel that makes Steinbeck considered as a controversial writer. The story line and the situational depiction of migrants

lead a large protest in California. The National Steinbeck Center (2010: par.12) states "in his home region of the Salinas Valley, the Kern County Board of Supervisors banned the book from schools and libraries in 1939. The tires lasted until 1941". Besides depicting the clash between capitalist and proletariat; it also illustrates the patriarchal system that exists in the society, both in the migrant workers and Californian.

In the Steinbeck's work, he shows an idea about the women's roles in the society by a description of Ma Joad. He shows that the roles of women or wife cannot be considered as degrading, but women's roles must be considered as positive roles. The soul of nurturing cannot be separated from women, but he emphasizes that the nurturing is for all, not only the nurturing for their children. This make in line with Fonesca (2005:5) says "Ma Joad's qualities are supposed to belong to an ideal wife: she is pure, pious, submissive and domestic, four cardinal virtues of women's behavior ... Ma Joad represents the ideal universal mother, because she nurtures not only her children, but those who are in need". Steinbeck's characterization of Ma Joad is a complete and positive characterization of a woman. She embodies the myth of the pioneer woman, and she is a symbol for positive motherhood. She is strong, but is never allowed to pursue what might seem to be the implications of a female character: fragility. She becomes a leader, but Steinbeck also wants to praise women's roles as nurturing.

Steinbeck provides a heroine, Ma Joad, who has the capacity of leading the family in an age where women can change better than men, so they are

always ready to face the hazards of life. According to Gladstein (in Fonesca, 2005:12) says “Steinbeck’s symbols of hope are two women, who take care and bear up, when men are defeated by the economic chaos”. This shows that Steinbeck tries to make society recognizing women’s capacity to replace men in several aspects.

The Grapes of Wrath focuses on migrant workers (farmers) who experiences depressions because of the loss of hope for having a better life. The impact of economic crisis forces farmers to look for a job in other places. In that era, California is an area that promises a new hope for farmers. Many of them go to California. However, the farmers’ migration to California creates problems for the Californian. Californian assumes that the exodus will create the decreasing of job opportunities for them, creating the slums, and the increasing of crime. For this reasons, they discriminate against Oklahoma people, called Okies. As a result, Californian is very selective for people who enter California, especially Okies. The Joads, who are the Okies, become the main character that faces a hard situation to compete with other workers. Thus, many farmers suffer from a loss of confidence, depression, and emotional distress.

By those phenomena, Steinbeck examines the issues that are regarded as very complex problems. According to Davis (1975: 75) "Steinbeck had dealt with this theme of man's relationship to the land. In *The Grapes of Wrath*, man's relationship is seen as pragmatic. The cause is because the result of separation from the land as it is of poverty, they are too suffering-- a

moral one." In *The Grapes of Wrath*, Steinbeck explores the changes of moral and social values in American life that caused by the Great Depression. He as a chronicle novelist feels how the difficulties faced by migrant workers; living in distressed conditions. The distress results on the complexity of gender's role in the society. Steinbeck (in Davis, 1975: 78) writes "the lost of land led to a loss of dignity roomates defined as a sense of self-importance, but as a register of man's responsibility to the society." In this case, gender problem is the most complex issue for migrant worker. Thus, this research tries to analyze the complexity of gender issues in the migrant workers in Steinbeck's *The Grapes of Wrath*.

I. Previous Research Findings

There is thesis that uses *The Grapes of Wrath* as the source. The thesis is entitled *John Steinbeck's Anti-Capitalist Sentiments as Portrayed in The Grapes of Wrath*. It is written by Olivier Nyirubugara, an Arts and Social Science student in the University of Bangui. He analyzes the portrayal of Steinbeck who does not agree with the American capitalist system. In his analysis, he firstly analyzes Steinbeck's depiction on the cruelty of the bank to the farmers. Bank should give welfare to farmers, but the bank drives them from the land. Second, he analyzes how the landowner oppresses farmers to be the poor. Here, he analyzes how Steinbeck describes the injustices of the capitalist who cut the salaries of the farmers because the farmers who want work increase. Moreover, he also analyzes the capitalist who uses their

powers to monopolize the price. In the final analysis, Nyirubugara analyzes Steinbeck's portrayal of the attitude of the police. Steinbeck describes the police that get away from their duties as public safety. He describes the police are the troublemaker for the society. They help the capitalist to oppression and to threat the society. The third aspect is Steinbeck is an anti-injustice.

This research has relevance to this research on the research source. Unlike the research that conducted by Nyirubugara, this research focuses on the patriarchal system which effects to the oppression of women. Ma Joad, who is the main character of this novel, suffers discrimination and oppression by men and her surroundings.

There are also *skripsi* that use feminist theory as a tool to analyze the research. First, Agustina is a literary researcher from the State University of Yogyakarta. She writes a *skripsi* entitled *Women Subordination and The Struggle as The Response to the False System in Sandra Cisneros' The House on Mango Street*. In her research, she analyzes a woman who becomes the victim of a false system in the society. She explains that there are some effects because of the false system for women. She explains that limited mobility, marriage injustice, sexual exposure, and the historical background are the four forms of subordination experienced by the main character. In responding them, she writes that there are two forms of the struggle. The struggle for herself is the first form of struggle, includes having a home and school, a new name, and rejecting social myth. The second struggle is the struggle for social; assisting women in social life.

The second *skripsi* titles *Grey's Struggle for Independence Life as Seen in Anne Bronte's Agnes Grey: A Feminist Study*. It is written by Iramaya Nainggolan, a literary researcher from State University of Yogyakarta. Based on her research, women experience two problems; patriarchal power and women's images. In patriarchal power, she finds that women suffer from restrictions on mobility, having opinion, and career. In women's images, women are not expected to have career and inability for doing domestic work. In terms of responding it, she finds four struggles; working outside the house, expressing opinions, showing self-independence, and showing ability to work. After finding the problems and struggles of Grey, she concludes that women have the same ability to have a career like men get.

Another *skripsi* is *Karana's Struggle for Survival in Scott O'Dell's Island of the Blue Dolphins*. It is written by Wiwik Widiastuti. She finds that women experience restrictions on their social life. They are restrictions on domestic work, making weapons, and expressing opinions. She also discovers that woman are under stereotypes; weak and worried creature. The struggles that women do is looking for food, expressing her opinions, making weapons, build a house, makes a canoe, and hunt the wild dog. At the end of her research, she insists that women have the same strengths and skills as men.

However, this research entitles *An Analysis of the Main Female Character's Efforts in John Steinbeck's The Grapes of Wrath*. This research show three important points. First, there are two gender problems experienced by Ma Joad: gender discrimination and stereotypes. Related to gender

discrimination, there are three forms of gender discrimination: being prohibited to help her husband in leading family, being prohibited to share her opinion in family discussion, and being prohibited to take men's duties. There are also two forms of women's stereotypes; women are emotional and women are fearful. Second, there are five efforts done by the main character to face gender discrimination and stereotypes; taking an opportunity from Pa's inability to lead the family, re-considering her husband's decisions, actively participating in public sphere, having logical reasons in her orders and decisions, and having bravery to challenge men.

J. Conceptual Framework

Feminism is a social movement that is conducted mostly women to change the role of women and to reject all adverse social system for women. Through feminism, women have a mission to eliminate oppression, injustice, subordination, and imbalances in social roles. They radically struggle to participate in social life, so that they can gain freedom and change the social system. Feminism and Literature are very bonded to each other. Literature which contains the depiction events, histories, and conditions at a particular period is a media to apply the feminism theory, to analyze the condition of women and to analyze a social system, including the patriarchal system.

Feminism is the applicative theory to analyze Steinbeck's *The Grapes of Wrath*. The depiction of the patriarchal system and the role of Oklahoma women are real in the 1930s. Ma Joad, who is the central figure, suffers from

gender discrimination because the Joads and her surrounding still practice the patriarchal values held from previous generation. Steinbeck's *The Grapes of Wrath* also depicts the courage of women who are able to fight the patriarchal system

Based on these explanations, this research analyzes gender issues that faced by Ma Joad. In order to produce maximum analysis, this research is divided into three questions for deep analysis: (1) What kinds of problems does the female character face related to gender roles in her family?, 2) How does she struggle to gain equality and participation in her family?, and 3) What are the significant meanings behind her struggle to gain equality ?

In Oklahoma, patriarchal system becomes a regulation or guideline, including regulations for women. However, these guidelines tend to restrict women. They face two problems, such as gender discrimination and stereotyping. As a result, gender discrimination and stereotyping create motherhood as a term for guidelines women on their roles. Through motherhood, women must adhere and behave according the roles. In term of roles, women are prohibited to help her husband in leading family, prohibited to share her opinions in family discussion, and prohibited to take men's duties. In the stereotyping, they are emotional, and they are fearful.

However, Ma does not agree with the values. She struggles to fight with them. She dares to take over her husband's leadership, join an organization, re-considering her husband decisions, challenge men to fight, sharing her opinion logically.

For more easily understanding the conceptual framework, it is important to show the analytical framework. It is shown below:

CHAPTER III

Research Method

A. Research Type

This research is qualitative in type. According Vanderstoep and Johnston (2009:7-8) qualitative research is a research that produces narrative or textual descriptions of the phenomenon under study, so the researcher provides a richer and more in depth understanding of the population.

For qualitative research is a textual description, this research used qualitative textual analysis because the data which were taken are texts or words. According to Vanderstoep and Johnston (2009:210) “qualitative textual analysis involves the identification and interpretation of a set of verbal or non-verbal signs. Furthermore, interpretation can be analyzed from the perspective of the historical or cultural context in which the text was created.” The data which have been taken were categorized into three parts; gender discriminations faced by women, the struggles of women to be free from discriminations, and the significant meaning of the struggles.

B. Data and Source of Data

The object in this research is a novel entitled *The Grapes of Wrath*. The novel deals with women’s discriminations and stereotypes in the social life. All the words, phrases, sentences, and paragraphs related to the discriminations and stereotypes are the research data.

The sources of data were divided the two parts; primary sources and supporting sources. The main source is Steinbeck's *The Grapes of Wrath* which was consisted of 30 chapters and published in 1939 by The Viking Press with 313 pages. In analyzing the data, the researcher used books and articles to gain more knowledge or information related to the research questions. In this research, *Theorizing Patriarchy* (Sylvia Walby) and *The Second Sex* (Simone de Beauvoir) are main books for supporting the data. In addition, the articles are listed on the reference pages.

C. Research Instrument

According to Vanderstoep and Johnston (2009: 222), "research instrument is an assistance tool for researcher to obtain the information and to compile and analyze the information into a cohesive report." In this research, the instrument used the researcher himself. According to Lincoln and Guba (in Vanderstoep and Johnston, 2009:188), "the best instrument for qualitative naturalistic inquiry is the human." Since this research used human instrument, the researcher collected, interpreted, and analyzed the data to gain the deep analysis.

D. Technique of Data Collection

In this research, there were several steps to collect the data in *The Grapes of Wrath*.

1. Comprehensive reading is the important technique for collecting the data.
The comprehensive reading means reading very carefully in order to understand the plot and meaning in each of an incident in the novel. For understanding and gaining the meaning, the researcher read the novel many times.
2. Writing all the data. The data which related to Ma Joad were written in a notebook to make easy in sorting the data later. In addition, the page and the chapter of the data were also written to make easy in finding the data.
3. Reading the theories that had been written in chapter two. The function of reading theory is to sort the data whether the data were applicable to the theory or not. Moreover, reading theory also confirmed that the sorted data were in line to the theory.
4. After the data was sorted, the researcher created a table. Creating the table has function to classify the data. The table has also function to help analyze the data that had been collected. The table below describes the form:
- 5.

The Data Sheet

No	Datum	Page	Meaning	Category	Sub-Category
1.	Men stood by their fences and looked at the ruined corn, drying fast now, only a little green showing through the film of dust. The men were silent and didn't move often. The women came out the houses to	2	Pa's warning shows that women must wait men's leader to lead the family.	Gender Discrimination	Being prohibited to help her husband leading the family

stand beside their men—"We shoul' prepare our way," Ma said. "We are thinking, and that's what we do." Pa warns.				
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Figure 2. Example Data Sheet

E. Data Analysis Technique

According to Given (2008:185) there are six steps used in analyzing the data: organizing and preparing the data, reading through all the data, categorizing the data, giving the description, interrelating description and interpreting the meaning of description.

1. For organizing and preparing the data, the researcher wrote all the data in the novel related to Ma Joad.
2. Reading all the data is the second technique to find the major topic of the data. In this research, the researcher found that kinds of problem related to women's roles, the struggles of female character to gain equality on the roles, and the significant meanings became the major topic.
3. Categorizing the data is third technique. The data were categorized into thematic categories. In this research, the kinds of problems were categorized into two problems; being discriminated and women's stereotypes. Then, the struggles of female character were categorized into five struggles; being a leader of family, being influential figure, working outside the house, protecting herself and family from the danger, and expressing rational opinion.

4. The last step is making interpretations relating to the data that had been categorized and sorted based on the researcher's comprehension about the theory.

F. Trustworthiness

According to Given (2008:895), "there are four criteria used to achieve the trustworthiness of the data; dependability, conformability, transferability, and credibility." However, this research just uses transferability and credibility to achieve the trustworthiness.

Transferability is a further way to present all research findings to all those who were in the population of literature study. In this research, the consultants were Ari Nurhayati, M.Hum and Eko Rujito, M.Hum as the readers who were in literature study. In transferability, the researcher and the readers are important elements. The researcher presented and analyzed the findings, while the readers assess whether the analyzing had a relation to the research focuses. The researcher gave background information relating to the topic of analysis in chapter two for providing the readers about the context of the research.

Credibility is a way to get high validity of research. For gaining it, triangulation is a proper way. According to Given (2008:896) states that triangulation technique is the use of different sources of information to confirm and to improve the clarity or precision of research findings. In completing this technique, the researcher invited the classmates to check the

validity of the findings. Arif Burhanudin and Wahyu Panca Handayani are the triangulators of the research.

CHAPTER IV

FINDINGS AND DISCUSSION

As discussed in chapter two, feminist literary criticism focuses on the analysis of women's roles in the social life found in the literary works. This analysis can be conducted through the depiction of women, women's thoughts, and social perspectives related to women in the literary works. In observing the phenomenon, this research focuses on the women's problems and their efforts to face patriarchal values in the society.

Those phenomena are clearly illustrated in Steinbeck's *The Grapes of Wrath*. It is about a woman who lives in American patriarchal system during the Great Depression. Ma Joad is a main female character who faces the patriarchal system in hometown, Oklahoma. The system leads to discrimination toward women to participate in public roles. Along with the problems that she suffers, Ma feels that she has to a right to participate outside the domestic roles.

This chapter answers the research questions that have been stated in the chapter one. They are the kinds of problems the female main character faces related to women's role, Ma's efforts to gain equality in terms of taking roles in social life, and the significant meanings behind her struggle to gain equality.

A. Ma's Problems Related to Gender Roles

In the United States, the Declaration of Independence states that "All men are created equal". The word "men" in the Declaration refers to the human beings, women and men. However, in the social practice, men have more

privileges than women. In this system, men have dominant roles in the society, so that the social values tend to bring the advantages for them. For that reason, women are regarded as subordinate to men. It means their position is under the power of men. It creates many problems for women, such as discrimination and stereotypes.

In *The Grapes of Wrath*, Oklahoman is described as patriarchal society. In the novel, men are assumed as the leaders of family having a right to order women and children. However, when the Great Depression hit Oklahoma, the problems of leadership rise in the society. In some families, women want to help their husbands to lead the family. They want to share their opinions and do what their husbands do, so that men and women can work together to save the family from the crisis. However, the patriarchal values become the main obstacle for women. The society believes that leadership is always men's role, so that women are prohibited to be leaders, take any decision, and work outside the domestic roles. This value creates discriminations for Oklahoma women.

The situation in Oklahoma is depicted in *The Grapes of Wrath*. Ma Joad as main female character experiences many problems related to gender role. Ma Joad's problems can be classified into two: being discriminated and being stereotyped. Being discriminated means that society treats women differently. For example, women's roles should take care of the households, and they cannot take a role in public sector while men can participate in the public and domestic sector. Another problem is being stereotyped. It means that society gives labels to women. The labels tend to be negative for women. For example,

women are considered as powerless persons. Thus, to answer the first research question, all Ma's problems presented below.

1. Gender Discriminations

In the novel, the society has a value that the men's roles are more dominant than women's. The patriarchal system also confirms the position of women as a social group under men's superiority. This phenomenon makes women experience discriminations because their life is under men's control. Walby (1990:178) says that because of the discrimination, women suffer from restrictions to participate beyond their roles as a wife. In effect, their life is limited by the system.

Gender discrimination can happen because there is a restriction or prohibition from society to particular gender. In this novel, Ma faces three discrimination in her society. They are that being prohibited to help her husband in leading their family, to share her opinions toward family discussion, and to take men's duties.

a. Being Prohibited to Help Her Husband in Leading their Family

Oklahoma society holds patriarchal values. The consequence is that men and women must understand their roles in the system. For example, men are the leaders which have a role to order women and to manage the family. However, it is different for women. They have no role to lead the family and order men. It is in line with Butler (1997:54) that since

women's position under male supremacy, they are powerless. It means they do not deserve to be leaders. This becomes the gender role problem. Through *The Grapes of Wrath*, this problem is clearly seen in the Joads family.

The first example is that when the Joads discuss to plan to the west. After the landowner asks them to go out from the farm, Pa leads his family to prepare everything that the family needs. Pa asks Uncle John to give suggestions, but Uncle John does not give any opinion. Then, Ma gives her opinion to help her husband. However, Pa wants his wife to be silence. This can be seen below.

The family became a unit. Pa squatted down on the ground, and Uncle John beside him. Pa was the head of the family now. Pa said, "John, what should we do?" "we have to prepare all the stuff for movin' to west," said Ma. "Be a good girl, Ma. Don't make us more complicated. Let we do what we must do" Pa said to Ma. (Steinbeck, 1939:93)

The Joads' men are in discussion and Ma who is prohibited to help her husband shows that there is a distinction on their roles. This implies that men have more dominant role than women, so that it does not give women an opportunity to participate in leading the family.

The second example is when Ma asks to her husband about the plan to face the drought in Oklahoma. When the drought hits Oklahoma, Pa has no idea to arrange the plan for the family. As the member of the Joads family, Ma wants to know about the plan in order that the family

can earn money. However, Pa orders her to come back to the house and he does not want to hear Ma's question. This can be seen below.

The tenant men squatted down their hams against to mark the dust with a stick, to figure, to wonder. The women moved out of the doorways toward their men, and the children crept behind the women, cautiously, ready to run. After a time the women asked, "what did he want ? "

" We got to get off," Pa said.

" Where'll we go?", Ma asked

" We don't know. We don't know. Back to the house !"

And the women back to the house quickly, and quietly.

(Steinbeck, 1939: 23)

This shows that Ma is being discriminated by her husband. Ma's question indicates that she wants to be a part of family's planning. She feels that she also has a responsibility to lead the family. However, Pa orders his wife to go back to the house. In this case, he does not need her question because he feels comfortable to make a plan with the Joads' men. The significance of his order to Ma is that Pa wants her to do her roles as a domestic care-taker because it is the values of the society. For that reason, Ma has to go back to the house. This situation can be interpreted that Ma is regarded incapable to lead the family because her role is domestic.

Another example is when Pa discusses with the landowner. The landowner gives him information about the drought in Oklahoma and job opportunity in California. However, Pa believes that the landowner lies to him in order that the Joads move out to California. He decides to stay in Oklahoma for a while. However, Ma disagrees with his decision and

believes that the landowner gives true information. Pa does not respond her opinions because he wants to protect his decision from being wrongly judged. This can be seen below.

“ Your father got a hand’bill on yella paper, tellin’ how they need folks to work. They wouldn’t go to that trouble if they wasn’t plenty work. Costs’em good money to get them han’bills out. What they want ta lie for, an’ costin’em money to lie?”

Pa Joad, “ I don’t know, Ma. It’s kinda hard to think why they done it. Maybe –“

“ Maybe what ?”

“ maybe it’s nice, like you says. Where’d Grampa go ? Where’d the preacher go?”

Ma was going out of the house. She walked to the line and began to drape pale blue jeans and blue shirts and long gray underwear over the wire. (Steinbeck, 1939:61)

From the data, Ma is being discriminated to be a part of leading the family. She tries to help solving the family’s problem, but Pa is too confident to lead his family. He does not need any suggestion or interruption. He tries to maintain his superiority over Ma. In Ma’s side, she just obeys her husband. Although she has a good opinion to be considered, she has to accept for being silent woman.

In short, Ma Joad becomes the victim of unfair values. Pa’s role as a leader restricts his wife’s rights. He often rejects Ma’s opinions. She has been assumed as the one who does not have a social function. She is just as a complement and a servant of men. It is in line with Walby’s statement (1990:21) “housewives are the producing class, while the husband the expropriating class.” The producing class means women

should obey men's commands, while the expropriating class means men have a right to order women.

b. Being Prohibited to Share Her Opinions in Family Discussion

Being prohibited for women to decide all important things shows a condition that they are marginalized by men's supremacy. It is supported by Butler who states, (1997:54-55) "marginalization is to put women in a position that is not important in the family and society." Thus, they have to be dependent on men's decisions without having a right for rejecting the decisions. As a woman who lives in the patriarchal system, Ma does not have any option to reject Pa's decision. Because of Pa's supremacy, Ma is assumed that she is not important. She has to take the domestic roles, which are regarded as the unimportant roles in their society. This is different from men who have a right to be a decision-maker. Pa often rejects any suggestion from his wife because it will lower his status as a husband.

The first example is when Ma disagrees toward Pa's decision to sell the stuff for eighteen dollars. Ma thinks that the stuff can be sold for forty dollars, but Pa does not want to hear her disagreement. Moreover, he wants her to accept his decision. This can be seen below.

Then Pa, speaking to no one, but to the group, made his report. "Got skinned on the stuff we sold. The fella knowed we couldn't wait. Got egihteen dollars only" Ma stirred restively. "the stuff is mor' than eighteen dollars. We need muc' money, the way you sell them is underprize, thin' fourty dollar the stuff", said Ma. Pa said angrily, "can you close you mouth, an' respect to husband?" (Steinbeck,1939:67)

This shows that Ma is prohibited to express her opinion toward the price. All the stuff that the Joads have just gets in eighteen dollars. Eighteen dollar is not enough for eight people in the family to move to California. For that reason, Ma argues the stuffs are worth for forty dollars. However, Pa orders to his wife to close her mouth. This implies that Ma has no opportunity to share her opinion, but Pa can decide whatever he wants. This is discrimination toward women.

Another example is that when the Joads are preparing to go to California. Ma has set all the cooking utensil to be brought to California. However, Pa orders his son to leave unnecessary utensil because the room space is full for family. Ma argues that she cannot cook without the utensil, but Pa does not consider her argument. This can be seen below.

Pa said, "the car is overstuff. We can' brin' all of it. Tom, throw bucket, knives, forks, and spoons. No need fo' them.
Ma interputs, "we need them. People says the journey tak' a long." Pa does not consider his wife's opinion. "just throw it, Tom !" (Steinbeck,1939:104)

This situation shows that Pa discriminates his wife from expressing arguments. Ma has to accept Pa's order because she is powerless. It implies that Pa is superior than Ma. He can manage everything without any objection from other people in the family because he is the leader, and he is a man. She is not ready to face the consequence of being disobey toward Pa's order. The consequence is that the society assumes that Ma is not good wife because she does not obey her husband.

The last example is that when grandma is sick. Ma thinks that the family should stop the journey and bring grandma to a doctor. However, Pa assumes that Ma tries to tell him what should he does, and he does not like it. Then, he decides to give a pain killer rather than following her suggestion. This can be seen below.

The Joads family is beside grandpa. Ma said, "she gets a pain in her stomick, she says "we better go for a doctor, an' stop our journey". He says, "dont't tell me what should I do, Ma! She just got stomickacher. You et too much. Take a dose a pain killer". Nex' noon she's outa her head, an' she dies. (Steinbeck, 1939:45)

In the patriarchal system, any decision made by men is the absolute truth. Because men have important status, they have a right to decide anything without any suggestion from women. It is in line with Beauvoir (1949:7) that "A man is in the right in being a man; it is the woman who is in the wrong." It means that Pa never make mistakes because he is a man. This is different from Ma who is in the wrong side because she is a woman. Therefore, women's suggestion or opinion is regarded as unimportant and should not be considered.

c. Being Prohibited to Take Men's Duties

Patriarchal system is a system in which men have important roles in the society, including controlling women. According to Walby (1990), patriarchy is a system of social structure and practice in which men dominate, oppress, and exploit women. Therefore, the patriarchal system is a system based on the idea of men that gives benefits for men. One of

the benefit is that the ability to manage women, both in private or public life. Walby (1990:178) says that “in private life, women suffer from restrictions to participate beyond their roles as wives and care-takers.” Therefore, women have little opportunity to control themselves, so that they have to accept the social rules.

The first example is shown when Ma wants to look for wood. She wants to find some pieces of wood to cook because she feels the Joads' men are busy to prepare the ceremony for grandfather. Therefore, she tells her husband that she wants to go out to look for the wood. However, Pa bans his wife. It can be seen in quotation below.

Pa turned his head to Ma. “ You’ll lay ‘im out ?”
 “ I’ll lay ‘im out,” said Ma. “ But who lookin’ for wood to get supper?”
 Sairy Wilson said, “ I’ll get supper. You go right ahead.”
 She found basin, filled it full of water, went into the tent. For a moment Ma looked down at the dead old man. And then in pity she tore a strip from her own apron and tied up his jaw. She straightened his limbs, folded his hands over his chest. She held his eyelids down and laid a silver piece on each one. She buttoned his shirt and washed his face. (Steinbeck, 1939:94)

Pa uses his authority as the leader of family to prohibit Ma to be out of the household. This occurs because he wants her to keep her role which is in domestic sector. However, Ma is disappointed with Pa's order. It is also reinforced by Sairy's response by saying "You go right head". Sairy is a migrant mate who meets the Joads in the journey. She says it in order to keep her obedience, and then she replaces Ma to cook supper. In this case, it implies that Ma faces two discriminations. The first is that the discrimination from her husband who does not want her to take his role,

such as looking for the woods. In this case, he tries to maintain the patriarchal values. Ma does not only face discrimination from men, but also from women. Thus, both discrimination becomes complex problems for Ma.

The last example is that Pa orders Ma to accompany grandmother rather than setting up the camp for Mr. Wilson. Ma wants to help Mr. Wilson to set up the camp. However, Pa tells to Ma that she should be a good woman because he thinks his wife must obey his order. This can be seen below.

“ I can set up the camp for Mr, Wilson,” said Ma.
 Pa said, “ Ma, like a good girl go lay down with Granma. She needs somebody now. She’s knowin’, now.”
 Ma got to her feet and walked to the mattress and lay beside the old woman, and the murmur of their soft voices drifted to the fire. Ma and Granma whispered together on the mattress. (Steinbeck, 1939:96)

In this situation, it shows that Pa prohibits Ma to do what men’s roles. In their society, setting up the camp is considered as the men’s roles. It means that Ma is prohibited to set the camp because it is not included to her role, as domestic care-taker. Instead, Pa argues that she should take care of the grandmother. This situation implies that Pa wants to maintain the patriarchal values in the family.

In conclusion, it is difficult for women to gain opportunities in sharing household roles because they have to face the society’s assumption that women are subordinate to men, so that they have to obey what men want. Women cannot control their life and choose the roles

that they want. As a woman who lives in such conditions, Ma has to face the social values and assumptions. This conclusion is in line with Tudor (2000:39) as he says, “the role of wife, mother, and the housekeeper is a social norm which is the major factor shaping women’s life.” It means that women’s life in patriarchal society is not their life because women cannot choose what life that they want.

2. Stereotypes of Women

As the second social group, women receive various social stereotypes. Butler (1997:55) says that a labeling of women in the society causes a social perspective to see women as less valuable. Society assumes that women are fearful and always use their feelings to face problems. These stereotypes have been fundamentally believed by the society, and it is difficult to be changed. Moreover, the stereotypes are also reinforced by women’s attitudes that reflect the stereotypes. It happens because “the stereotypes imprison women in their sex” (Beauvoir, 1949:39)

In The Grapes of Wrath, Steinbeck describes women who face stereotyping. He describes women’s stereotyping in Oklahoma and the powerless women who do not seem to have the strength to break the stereotypes. There are two types of stereotyping found in the novel, women are emotional and women are fearful.

a. Women are Emotional

In patriarchal perspective, women are stereotyped for being emotional. The society assumes that women use feeling more than logical thinking. As a result, their opinion is often rejected by most society due to the assumption. The society pays attention only on men's opinion that is regarded as the logical thinkers. Thus, the society accepts every decision or opinion made by men, while women have to accept men's opinion.

In *The Grapes of Wrath*, the stereotype is depicted in the Joads' life. Pa believes that Ma always uses her feeling to think and face any problems. Although Ma gives logical opinions, he never considers her opinion. This can be seen in their journey to California. Al Joad makes a mistake because he does not check the car's machine before they hit the road. However, Ma does not consider it as his mistake, so that she does not blame her son. On the other hands, Pa thinks that it is Al's mistake. It can be seen from the data below.

Al explained, " I don't know what made her go out. I give her plenty of soil." Al knew the blame was on him. He felt his failure. Ma said, " It ain't your fault. You done ever'thing right. We don' stop for hours.

"Ma, listen to me. It is Al's fault. How can ya talk like that? Always use ya heart !" said Pa. (Steinbeck, 1939:111)

Ma tells to his son that it is not his mistake. She argues that the long journey is the main cause of broken car. However, Pa tells her that it is

Al's mistake because Pa gives him a responsibility to take care of the car.

Pa assumes that his wife does not use her logical thinking to see the fact.

The situation proves that in patriarchal system women are always considered using their feeling to see a situation. Although Ma expresses her opinion by considering their long journey as the main cause, she has to accept that her opinion is considered emotional. It is due to the stereotype embedded in Ma. Indirectly, Pa's opinion gives an attribute of emotional woman to Ma. As an effect, Ma logically is regarded as a woman who does not have an ability to consider the fact. For Pa, the cause is that Al who is not responsible to care the car.

Another situation also proves that Ma is being stereotyped. After Pa decides to move to California, Ma shares her opinion that the Joads will face various obstacles related to the landscape. She knows it because of the postcard sent by friend in Oklahoma. She wants Pa to consider it and make a good plan for their journey. However, Pa assumes that his wife is dramatizing the situation. He believes that it is better for her to think for the next day, not for the future. Therefore, he rejects to consider her opinion. It is stated below.

She piled wrung clothes like cord wood on the table, " They say it's two thousan' miles where we're goin'. How far ya think that is, Pa ? I seen it on a map, big mountain like on a post card, an' we're goin' right through 'em. How long ya s'pose it'll take to go that far, Pa ?"

" I dunno," he said. " Two weeks, maybe ten days if we got luck. Look, Ma, stop dramatize ya though'. I'm gonna tell you somepin about bein' in the pen. You can't go thinkin' when you're gonna be out. You'd go nuts. You got to think about that day, an' the the

nex' day, about the ball game Sat'dy. That's what you got to do. Ol' timers does that. A new young fella gets buttin' his head on the cell door. He's thinkin' how long it's gonna be. Whyn't you do that ? Jus' take ever' day." (Steinbeck, 1939:60)

It shows that Ma is being stereotyped. Pa assumes that Ma's opinion is based on her emotion, so that he says to her to stop dramatizing the journey they have not yet face. Although her opinion is very logical to be a consideration, the stereotype makes Ma have to listen to her husband all the time. It means her opinion is regarded as unimportant to be shared. Moreover, Pa thinks that her opinion also makes him confused whenever he listens to Ma's dramatization.

From the data above, there is a conclusion that can be drawn. In patriarchal societies, a stereotype that women are emotional is strongly attached. Society considers that women always share their opinion based on their feeling. Although women have argued logically, their opinion still cannot be accepted by society. Moreover, their opinions tend to be used as barriers to men for managing their family. This makes women have to follow all men's orders, even though they know men's decision is not always appropriate to their condition.

b. Women are Fearful

The other stereotype is that women are fearful. It means that women are assumed as individual who fear toward something that might happen. In patriarchal society, this stereotype causes an assumption that it is

women who are fearful, not men. Therefore, men do not have sense of fear, so that society regards men as the leaders because they are brave. On the contrary, women are regarded as fearful, so that they have a right to take care of domestic role which does not require a braveness to take the roles.

In *The Grapes of Wrath*, Ma Joad is described as a fearful woman. It can be seen when Tom describes his mother. He says that Ma is like a little girl who always makes a noisy in the kitchen. From Tom's point of view, making a noisy in the kitchen means she is fearful. This can be seen in situation below.

Tom heard his mother's voice an' noise sound from cooking utensil, the remembered cool, calm drawl, friendly and humble. ... Tom stood looking in. Ma was heavy, but not fat; thick with child-bearing and work. She wore a loose Mother Hubbard of gray cloth in which there had once been colored flowers, but the noise seems to be fearful. Means she too muc' thinkin' and bein' fear for future. And her hands were chubby and delicate, like those of a plump little girl. (Steinbeck, 1939:49)

His assumption reflects men's point of view in the patriarchal society. He thinks that his mother has fearful feelings by making a noise in the kitchen when she is alone. He also assumes that she is like a little girl by looking at physical characteristic that are chubby and delicate. Since men are regarded as the right one in the Okies social values, he has a right to attach the stereotype to his mother. This becomes a problem to Ma who has no a chance to change the stereotype. Thus, it seems that the stereotype is right. It does not matter on what Ma does, but she is assumed as a fearful woman.

Another situation also shows that men assume women are fearful toward their natural problem, child-birthing. Rose of Sharon, a daughter of Pa and Ma, asks to Pa about childbirth. She asks him whether the birth will hurt the baby or not. She also tells him because she feels a pain during pregnancy. This can be seen below.

“ Pa,” she said. “ I got to ask.”
 “ Scared again?” Pa asked. “ Why, you can’t get through nine month without sorrow.”
 “ But will it – hurt the baby?”
 Pa said, “They used to be sayin’, ‘ A child born outa sorrow’ll be happy child’. Isn’t that so, Mis’ Wilson ?”
 “ I heard it like that,” said Sairy. “ An’ I heard the other: ‘Born outa too much joy’ll be doleful boy.’” (Steinbeck, 1939:95)

In this situation, it shows the effect of being stereotyped. Rose of Sharon asks to her father about her pain during the pregnancy because she thinks that he knows everything. As a man, he does not know anything about the pregnancy. Because she asks him, Pa argues that his daughter is too worried about her pregnancy which is normal. As a result, the stereotype of women as being fearful is attached to her. It also signifies that women are regarded to be depended on men.

In short, there is a relation between the stereotypes toward women and women discrimination to be leaders. Since the society has believed that a leader should be brave and logic, women are impossible to be leaders due to those stereotypes. This assumption is unfair for women who also share their opinion logically and are not afraid to anything. Thus, they have to face gender discriminations in their society.

B. Ma's Efforts for Gaining Equal Gender Roles

As described above, women experience various forms of discriminations and stereotypes. The impact of them for women is that they have no chance to participate in family. However, as human beings, they dream of equal roles in the family. It means they want to participate in the family such as leading family, making decision, and participating in public life. By participating in those roles, they can prove indirectly that they are not like what society perceives them, so that the society can change their assumptions that women also deserve the equal roles as men have.

In *The Grapes of Wrath*, the reflection of women's efforts to gain the equal roles is depicted by Ma, as the main female character. She tries to help her husband who does not provide a better life for their family. By helping her husband, she can get her dream to participate in the family. There are five efforts from Ma to fight discriminations and stereotypes. It can be seen below.

1. Taking the Opportunity from Pa's Inability to Lead the Family

Leading the family is important during the drought and the Great Depression. Men who are regarded as the leaders have to make a plan to avoid the crisis effects. However, not all men are capable to make the plan, so that some families cannot survive from the crisis. Therefore, the role of women becomes important in this situation to help their husband. They want to participate in leading the family to get a better life for their family,

although it is not in line with their patriarchal values. This becomes a reason for women to gain equal roles in family.

The first example of Ma's efforts is that when Ma has to help her husband to lead their family. She takes Pa's role as a leader because her husband is not capable to save their family. For example, she leads a family discussion. Casey says that he wants to join the family migrating to California, but Pa does not give a respond to his demand. Therefore, Ma responds his demand by saying he should wait for other men in her family, so that she can discuss with them. This situation can be seen below.

Casey said, " well, yeah – maybe." He appealed to them all suddenly, to Ma and Grampa and Tom. " I got to get goin' west. I got to go. I wonder if I kin' go along with you folks." And then he stood, embarrassed by his own speech.

Ma looked to Pa to speak, because he was a man, but Pa did not speak. She let him have the chance that was his right. And she said, "why, we'd be proud to have you.' Course I can't say right now; I says all 'll talk tonight and figger when we gonna start. I guess maybe we better not say till all the men come. John an' Noah an' Tom an' Grandpa an' Al an' Connie, they're gonna figger soon's they get back. But if they's room I'm pretty sure we'll be proud to have ya." (Steinbeck,1939:62)

She respects Pa as the leader who has the right to answer Casey. However, her husband is not able to do so because he does not know how to meet his demand. Hence, Ma takes his role to answer it. Her respond to wait for other men and to consider the remaining place on the Joads' car signifies that she can handle a problem in their family. In the other words, she breaks the social values that women are prohibited to be leaders because of

their sex. It also proves that the society has a wrong assumption toward women for underestimating them.

The second example is that when the Joads and the Wilsons are in the middle of a desert, and they run out of water. The men demand to separate the Joads and the Wilson. They arrange that the Joads continue their journey until they find water, but the Wilsons stay in the camp and wait for the Joads to come back. However, Ma does not agree with their decision. She argues that the families should not be separated in any condition. If men stick to their decision, she threatens them that she will be angry. This situation can be reflected below.

The eyes of the whole family shifted back to Ma. She was the power. She had taken the control. “ The money we’d make wouldn’t do no good,” she said. “ All we got is the family unbroke. Like a crowd bunch a cows, when the lobos are ranging, stick all together. I ain’t scared while we’re all here, all that’s alive, but I ain’t gonna see us bust up. The Wilsons here with us, an’ the preacher is with us. I can’t say nothin’ if they want to go, but I’m a-goin’ cat wild with this here piece a bar-arn if my own folks busts up.” Her tone was cold and final.

Pa said soothingly, “ Ma, we can’t all camp here. Ain’t no water here. Ain’t even much shade here. Granma, she needs shade.”

“ All right,” she said. “ We’ll go along. We’ll stop first place they’s water an’ shade.” (Steinbeck,1939:114)

The situation shows that Pa believes that family should be separated because of run out of water. However, Ma argues that the families should stick together. Pa’s decision implies that he emphasizes his position as the leader of the family. From Ma’s point of view, she believes that the unity as a family should be maintained, so that the family can solve any problem. She also thinks that her husband’s decision is improper, so that

she tries to evaluate the effect of family separation, which is like “likes a crowd a bunch a cows”. It means that the family will be uncontrolled. She rejects men’s decision for splitting the family and leading the family to continue their journey together. In this case, Ma shows to the society that she has an equal role to be the leader, so that the discrimination toward her can be eliminated.

Another Ma’s effort is when the Joads settle in the Hooverville. In the camp, they find a new culture which contradicts to the Okies’ culture. There is the ladies committee, which never exists in Oklahoma. A guard of the camp tells Ma that the committee will come to her tent. Then, Ma orders all of the Joads’ men to wake up. However, Pa complains to her for waking up them too early. This can be seen in the following quotation.

Ma said uneasily, “ Ya say a ladies’ committee – comin’ to my tent?”

He nodded his head. “purty soon, I guess.”

“ Thank ya,” said Ma. She hurried out, and half ran to the tent.

“ Pa,” she called. “ John, git up! You, Al. Git up an’ git washed.” Startled sleepy eyes looked out at her. “ All of you,” Ma cried. “ You git up an’ git your face washed. An’ comb your hair.”

Pa complaint, “ What’s the matter? I wont ! wake me up if the food is prepared”

“ The committee,” Ma cried. “ They’s a committee – a ladies’ committee a-comin’ to visit. Git up now, an’ git washed. An’ while we was a-sleepin’ an’ a-snorin’, Tom’s went out an’ got work. Git up,now.” (Steinbeck,1939:206)

As a man who still holds patriarchal values, Pa thinks that it is necessary to disobey Ma’s order. He does not want to follow her order because his position will be under his wife’s control. However, Ma shows that it is not about who is in control or who is under control. She has to wake the

family up because the committee will come to the tent. In this situation, it can be implied that she has a reason to do so to lead the family, so that she can eliminate the discrimination that women cannot lead. Moreover, she has a chance to have more participation other than in domestic sector, but this is difficult for Pa to accept because he still holds patriarchal values strictly. Actually, Ma's order is acceptable in Californian culture because the patriarchal values are more flexible than Oklahoma. It means that women in California have more freedom to participate in domestic and public sector.

After Ma knows that the ladies' committee will come to their tent, she is very busy to make a perfect welcome. Because of that, she orders her husband to wash their clothes and to bath their children that she teaches him how to bath their children. This situation is depicted below.

“ Pa, now look in that box an' get you some clean overalls an' shirt. An' Pa, I'm awful busy. You git in Ruthie an' Wienfile's ears. They's hot water. Will you do that ? scrouge aroun' in thier ears good, an' their necks. Get'em red an' shining.”
 “ never seen you so bubble, “ Pa said. (Steinbeck,1939:207)

Pa's respond means he does not accept Ma's order. However, their new social values, which hold the equal gender roles between men and women, make Pa accepts her order to bath their children. It implies that Ma has an advantage from their new social values to gain her effort for leading the family. This also means that there is no prohibition for Ma to have equal roles as her husband. Therefore, she can eliminate discrimination that women cannot be a leader of the family. This analysis is supported by

Wollstonecraft (2004:par.4) that “women effort to make equal between male and female in education and the ownership of the household, including the children.”

Another example is when she arranges a plan to hide her son. This can be seen after Tom kills a policeman because the policeman hits Ruthie and Winfield, his brother and sister. This becomes a major problem for him because he is a parole. If Tom is arrested, he will be in the jail for a long time. With such condition, Ma does not want her son to be arrested, so that she makes a plan to hide him. She plans everything from the place to hide and the way to pass the camp guard. However, Pa only listens to her order because he does not know how to hide his son. It is stated below.

She got her feet. “ you ain’t goin’. We’re a-takin’ you. Al, you back the truck agianst the door. Now I figgered it out. We’ll put one matrtress on the bottom, an’ then Tom gets quick there, an’ we take another mattress an’ sort of fold it so it makes a cave, an’ he’s in the cave; and the we sort of wall it in. He can breathe out the end, ya see. Don’t argue. That’s what we’ll do.

Pa complained, “ seems like the man ain’t got no say no more. She jus’ a heller. Come time we get settled down, I’m gonna smack her.” (Steinbeck,1939:275)

This situation shows that Pa does not accept Ma’s planning. It is because he is the leader of family who has a role to lead the hiding plan. However, Ma thinks that the plan should be arranged immediately. The family cannot just wait for his plan because she knows that her husband does not have any ideas to hide their son. For that reason, she leads the family to hide Tom. It implies that there is a different principle between Pa and Ma. Pa who wants a time to arrange the plan can be inferred that he cannot be

able to lead the family in urgent situation. On the other hand, Ma is able to arrange the plan instantly which means she can fill her husband's shoes. As a result, Ma achieves the equal role as her husband.

Based on the data and explanation, Ma's efforts to have an opportunity in leading the family can be achieved by two ways; making a plan and giving orders. Those ways mean she tries to arrange everything and order the Joads' men in order to achieve the family's goals. Those ways are also meaningful since the society assumes that leader is someone who gives orders. This conclusion is in line with Walby (1990:72) "in patriarchal society, the leader is men who are capable to organize and order. But, to be a leader, women must practice those assumptions because sex is unchangeable."

2. Re-Considering Her Husband's Decisions

Because of the difficult situations during the Great Depression and the drought in Oklahoma, men lost control in leading their family. It happened because they were not ready to face the difficult situations which cause panic for them. As a result, they were not able to handle the responsibility to make a decision to save their family. For that reason, women wanted to help their husband to make proper decisions. This can be seen in Ma Joad.

In their journey to California, the weather is extremely hot. The grandfather needs much rest. Pa, as a decision-maker, argues that the

family must continue their journey in order that they can arrive in California as soon as possible. However, Ma does not agree with his decision. She thinks that the family must stop for a moment to take a rest. She explains grandfather's condition to Pa in order to make him understand the situation. This can be seen below.

Pa said, "well, if that's the way we go. We should go quickly to California. he's gonna go, we better get a-stop later'. We can maybe go in a hundred miles 'fore we stop."

Ma stepped in front of him."I ain't a-gonna go."

Ma's face softened, but her eyes were still fierce. "You done this 'thout thinkin' much," Ma said. "What we got lef' in the worl'? nothin' but us. Nothin' but the folks. We come out an' Grampa he need a rest for takin' breath. An' now, right off, you wanna kill the folks—" (Steinbeck,1939:113)

Based on patriarchal values, Pa is the only one who has a right to make a decision. However, Ma believes that Pa makes the decision without trying to understand grandpa's condition. He just thinks his ambition to arrive in California soon. Because of the inappropriate decision, Ma explains to her husband related to the Joads condition. First, she explains that grandpa is sick. If they continue their journey, Granpa's condition will be worse. Second, she argues that the family is the most precious treasure that they have right now. For those reasons, she decides to reject his decision, and she decides to rest in the shade. Her explanations to her husband imply that she has a responsibility to make a decision and a right to reject her husband's decisions.

Another situation also shows that Ma wants to participate in the family's decision. After the Joads have settled in the Hooverville Camp, a

camp which is made by President Hoover for the victims of the Great Depression, Pa decides to stay in the camp for a long time. He thinks that living in the camp with complete facilities is good for the family. However, Ma does not agree with his decision. She believes that the camp is temporary. By considering the effect of staying in the camp, she decides to go to Marysville. This can be seen below.

“I ain’t watchin’ this here fambly starve no more. One day’ more grease. That’s what we got. Come time for Rosasharn to lay in, she got to be fed up. You figger!

“This here hot water an’ toilet—“ Pa began.

“Well, we can’t eat no toilets. Why don’ we go to Marysville?” Ma demanded.

“I dunno,” said Tom. “Didn’ seem right, somehow. He was anxious. Wouldn’ say how much the pay was. Said he didn’ know exactly.”

Ma said, “we’re goin’ to Marysville. I don’ care what the pay is. We’re a-goin’.”

“It’s too far,” said Tom. “We ain’t got the money for the gasoline. We couldn’ get there. Ma, you say we got to figger. I ain’t doin’ nothin’ but figger the whole time.”

“Well, we got to git goin’, an’ goin’ quick. I ain’t a-settin’ here no longer, no matter how nice.” Ma took up her bucket and walked toward the sanitary unit for hot water. (Steinbeck, 1939:239)

It shows that Pa and Tom prefer to stay in the camp because they feel comfortable.. Here, it implies that Pa does not act as a good decision-maker for his family because the family will run out of money if the family stays in the camp. In contradiction, Ma does not agree with his decision because of the effect for staying in the camp. She decides to go to Marysville, so that the family can earn money. Besides, she does not want her family to rely on the government’s aids. Ma believes that her family should be independent, no matter how salary they will receive in

Marysville. This emphasizes that she has a chance to be a part of decision-maker. This analysis is supported by Walby (1990:67) “being a decision-maker for women means that fighting to argue men’s decision by a consideration.” It means that by showing reasons in every family’s decision can give the opportunity for women to participate in decision-makers.

“When women have expressed the opinion, they are less dependent on men. They are likely to take over the husband’s roles. As an impact, a chance to be decision-maker also gives them a chance to take a role in which all men cannot do it, negotiators (Walby,1990:84).” This theory can be reflected in Ma. In their journey to Marysville, the Joads meet a landowner. He offers a job as pickers in his grapes garden with salary on seventy-five cents. However, Ma does not accept the salary. This can be seen below.

“I got twenty acres of grapes. Little late, but it’s ready now. Thought I’d go down and try to get some pickers.”
 “Six of us,” said Ma. “Three men an’ me an’ two little fellas.”
 “I’ll put out a sign. Two miles—this road.”
 “We’ll be there in the mornin’.”
 “The less it lasts the gladder I’ll be. My grapes’ late. Didn’ get it in till late.”
 “what you payin’,mister?”
 “seventy-five or sixty cents.”
 “We’ll pick ninety cents.” Ma demanded.
 “That’s what I hear.”
 “We’ll be there,” Ma said. “Not much pickin’ lef’.”
 (Steinbeck,1939:289)

In this situation, Pa does not join in this negotiation because he is disappointed with his wife. This is Ma’s chance to negotiate the salary

with the landowner. By negotiating the salary, it emphasizes that she has the equal role as her husband. In this case, it can be concluded that Ma has learned their new social values because she can be a negotiator in the family which still holds the patriarchal values.

Thus, women just want to help their husband to make proper decisions. In the difficult situation, an inappropriate decision is possible to be made by men. The role of women becomes important to share their opinions in order that men's decisions do not make family getting worse. This implies that women have an opportunity to be a part of decision-maker by sharing their opinion.

3. Actively Participating in Public Sphere

The migration of farm families from the countryside to the big cities during the Great Depression creates massive changes in their society. One of the changes is the change of social values in the society. According to Davis (1975:18) "The Black Years in 1930s causes the transformation in every element of nation. The transformation of social sector and economical sector are the great transformation in the United States." This phenomenon can be seen in the exodus of farming family from Oklahoma to California which creates a change in the social values for Oklahoman, especially the women's roles. It happens because the different culture between Oklahoma and California. In Oklahoma, women do not have a chance to work outside the domestic roles, but in California, women can

participate in public sector, and they also create a committee. From this situation, the Oklahoman women also want to participate in public sector to explore their potential for being leaders. The reflection of Okies' women can be seen in Ma Joad who join the Ladies' committee in California.

The first example is that when the Joads arrive at Hooverville. They meet a camp guard to register the family for settling in the camp. After the registration is completed, the guard tells to the family that there is committee to organize all people in the camp. He also tells to Ma that there is also a ladies' committee there, in which he suggest her to join. Ma feels happy with this information. This situation can be seen below.

“Central committee keeps order an’ makes rules. Then there’s the ladies. They’ll call on you. They keep care of kids an’ look after the sanitary units. If your ma isn’t working, she’ll look after kids for the ones that is working, an’ when she gets a job—why, there’ll be others. They sew, and a nurse comes out an’ teaches ‘em. All kinds of things like that.”

“No to my wife, she’s joy in the house.” said Pa.

“it is good, I appreciate it. I will join the committee.” said Ma.

(Steinbeck,1939:196)

It shows that Pa tries to occupy his wife with a domestic care-taker. However, he fails to keep her follows his order because she has seen Californian women who have more freedom to participate in public sector. She wants to join, so that she can participate in organizing the camp. This signifies that she can choose whatever the roles that she wants without any interference from her husband by joining the committee. As a result, Ma’s dream to have the same roles as men can be gained. This is supported by

Wollstonecraft (1983:36) that “the social values in the society is significant to help women who want to get back their roles for ‘being human’.” It means that the society becomes important for women who want to participate in the public sector. If the society supports a freedom for women, it is easier for them to participate in public sector.

The second example can be seen when Rose of Sharon asks permission to her father. Rose of Sharon sees her mother very active in the Hooverville. She can take care of the children and the committee. Rose of Sharon tells her father that she also wants to join in the nursery. Pa rejects her demands, but she does not consider his rejection. This can be seen below.

“Pa, I want to join the comittee, like Ma does.”

“No, Rose. Better you for carin’ you brother and sister, and you baby” said Pa

“ I get to work in the nursery,” Rose of Sharon said. “ They tol’ me. I can find out all how to do for babies an’ helpin’ women there, then I’ll know.” (Steinbeck,1939:218)

Pa’s rejection to Rose’s request, who wants to participate in the nursery, implies that he still holds patriarchal principle which prohibits women to participate public sector. However, she ignores his mind because she wants to involve in the nursery and help pregnant women. In this case, she works outside the domestic roles. For her, participating in public life can prove her that she cannot be assmused as being independent to her father, so that she can take care of her baby by herself.

The last example is when the Joads settle in the Hooverville. The ladies’ committee comes to their tent to visit Ma. Jessie, the chief of the

ladies' committee tells her that the chief changes every week to give an opportunity for women to organize the camp. She offers Ma to be one of chief candidates in the committee. Ma accepts her offer. Then, the chief invites Ma to go around the camp to see the sanitary unit. Ma orders her husband to take care of their children while she walks around with the committee. This can be seen below.

“Well, you wait’ll next week then. We change ever’ week, for giving a chance to women” she explained to Ma.

“Sure you wouldn’t like a little coffee?” Ma asked helplessly.

“No, thank you.” Jessie took charge. “We gonna show you ‘bout the sanitary unit fust, an’ then if you wanta, we’ll sign you up in the Ladies’ Club an’ give you duty. ‘Course you don’t have to join.”

“Does—does it cost much?”

“Don’t cost nothing but work. An’ when you’re knowed, maybe you can be ‘lected to this committee, Let’s go” Annie interrupted.

“Pa, you take care of children, I’ll tell you the sanitary, later.”
(Steinbeck, 1939:214)

The change of the committee chief proves that Californian women have realized the equal responsibility for all women to participate in public sector. Jessie, in this case, tries to introduce the social values that Ma has a role to control her own body and mind. It means that she does not need to ask permission from her husband to participate outside the domestic roles. Therefore, Ma decides to join the committee. After deciding to participate in public sector, she orders her husband to take care of their children, and Pa accepts the order. It implies that his belief on strict patriarchal values starts to be more flexible, so that Pa gives an opportunity to determine her own roles.

From the data and the explanation, women are able to work outside the domestic roles. By having a chance, they are able to do what men do. In some cases, women can prove to the society that they have capability to take roles in public and domestic sector. In this novel, Ma's efforts to participate in public sector emphasize that women can participate in public sector such as joining institutions if they want. As Mill (1999:68) says that "caring their children is a nature role for women, but women can also take roles outside their roles as a mother." It means that caring the children and taking a domestic sector do not mean that women are prohibited to participate in public sector.

In the social life, society has stereotypes for women. The stereotypes do not reflect all women because they are not supported by evidence to prove that the stereotypes are true. This becomes a social problem which causes the unfair treatment for women to participate in public sector and equal roles in the family. For that reason, women should eliminate their stereotypes in order that the society can change their assumptions. As a result, women can achieve the equal roles in the society.

4. Having Logical Reasons in Her Orders and Decisions

The difficult years during 1930s creates a high competition to find jobs in California. Men who have a responsibility to earn money for the family are in pressure toward the situation. For men who are not ready to face it, they cannot be central figures to decide and lead the family because

they cannot think rationally. As a result, their decision and leading does not help their family to survive during the crisis. This is supported by Steinbeck (in Davis, 1975:78) says “Before the Great Depression, men live in honor and prosperity. Then, the economical crisis happened. It causes lost of self-importance for men, and they do not control their family.” To fill the leadership and decision-maker figures in the family, women should be able to communicate their reasons in every their decision and order they made. Therefore, society can change their assumption that women are able to think rationally. This can be reflected in the Joads family.

In Oklahoma, Casey says to Pa that he wants to join the family to go to California. Pa rejects his demand due to the limited food, and there is no other room for a person in the car. However, Ma disagrees with his reason. She thinks that it does not create a problem to bring him to California. This can be seen in the situation below.

Pa broke in,”But s’pose there just ain’t room and food?” He had twisted his neck to look up at her, and he was ashamed. Her tone had made him ashamed.”S’pose we jus’ can’t all get in the truck?” “There ain’t room now,” said Ma. “There ain’t room for more’n six, an’ twelve is goin’ sure. One more ain’t gonna hurt; an’ a man, strong an’ healthy, ain’t never no burden.” She stopped, and Pa turned back, and his spirit was raw from the whipping. (Steinbeck, 1939:68)

Pa’s reason shows that he cannot think rationally to decide the family’s decision. This happens because he is panic with his current situation for being unemployed. Ma knows that he is in pressure, so that she argues that Casey is not a problem to the family because he is strong and healthy. Her

reason implies that she can think more rationally than her husband and can handle herself in their difficult situation. This proves that Ma is rational although the stereotype about women in her society is that she is emotional.

The second example is when Pa decides to stay in the tent to wait for a vacancy. He thinks that the landowner will come to him soon. Ma is disappointed with his decision. She argues that by just waiting, the family will run out of money, and the family will not survive. This can be seen in the quotation below.

“ We got to the somepin’, she said. “One month we been here. An’ Tom had five days’ work. An’ the rest of you scrabblin’ out ever’ day, an’ no work. An’ scairt to talk. An’ the money gone. You’re scairt to talk it out. Ever’ night you jes’ eat, then you get wander’ away. Can’t bear to talk it. You got to talk it out. You set out an’ get busy!” (Steinbeck,1939:239)

The fact that he does not try to find a job shows that he fails to fill the breadwinner of the family. In this case, it proves that he does not think about the effect of staying in the tent. It is possible to Pa because he is in pressure with this condition. For that reason, Ma tries to help her husband to be aware of his decision to wait for the job. She explains to him that the family can survive by only earning money. Her explanation shows that she can think rationally, and it proves that the society has a wrong assumption toward women. Moreover, her orders to Pa to find any job show that she also have same responsibility to save the family.

The last example is when Pa realizes that he cannot lead the family. He talks to his wife that he has no idea to be responsible for earning money to his family. He does not believe that the family can survive from this situation. Then, Ma responds his opinion. She explains that the Joads will survive by giving her more chance to lead the family, and she suggests her husband to accept it. This can be seen below.

“We got nothin’, now.” Pa said. “Comin’ a long time—no work, no crops. What we gonna do then? How we gonna git stuff to eat? Git so I hate to think. Go diggin’ back to a ol’ time to keep from thinkin’. Seems like our life’s over an’ done.”

“No, it ain’t, Pa” Ma smiled. “An’ that’s one more thing a woman knows. I noticed that. Man, he lives in herk—baby born an’ a man dies, an’ that’s a jerk—gets a farm an’ loses his farm, an’ that’s a jerk. Woman, it’s all one flow, like a stream, little eddies, little waterfalls, but the river, it goes right on. Woman looks at it like that. We ain’t gonna die out. People is goin’ on—changin’ a little, maybe, but goin’ right on.” (Steinbeck, 1939:291)

Ma explains to her husband that their way of life must change. It means Pa should accept her to have more chances to take men’s roles. She also tells that people is changing, so that the Joads’ cannot live in which men always take all responsibility to the family. Moreover, she wants Pa to be aware that the Joads have to be more rationally in thinking in order that they can accept every change. By her explanation, it implies that women should not be assumed as emotional beings because the fact does not prove so.

From those data, it can be concluded that women can express rational opinion as men do, and they can control their emotional in the difficult situation. This is supported by Beauvoir (1949:187) who states "woman often shows she is capable of practicing; she has a good

conscience because she is on the unprivileged side; she feels she is under no obligation to deal gently with the favored caste, and her only thought is to defend herself."

5. Having Bravery to Challenge Men

After Ma knows that her husband does not lead the family to a better life, she takes a responsibility to protect the family. This can be seen when Pa decides to continue their journey to Albony. However, Ma argues that his decision put the family have more difficult problem. It can be seen below.

She brought out jack handle and balanced it in her hand easily."I ain't a-gonna go," she said.
 "I tell you, you got to go. We made our mind."
 She said softly,"on'y way you gonna go get me to go is whup me."
 She moved the jack handle gently again. "An' I'll shame on you, Pa. I take no whuppin', cryin' an' a-beggin'. I'll light into you. An' you ain't so sure you can whup me anyways. I swear to God I'll wait till you got your back turned, or you're settin' down, an' I'll knock you belly-up with a bucket." (Steinbeck,1939:113)

In this situation, for Ma, her husband's decision has put the family in danger. It is because Pa is not able to think and consider every decision that he makes. He just follows the suggestion of other people without considering the effect of his decision for the family. For example, his friend suggests the family to move to Albony. This proves that Pa does not lead the family to have better life. As a leader, he should find information about the city of Albony before moving there, but he does not do it. On the other hands, Ma does not agree with his decision to move to Albony

without enough information. However, he sticks in his decision. Then, she challenges him to fight with her because her husband does not consider her suggestion. It signifies that Ma is brave to defend her opinion to find information to lead the family.

Another example is when the Joads settle in the road during their journey to Marsyville. Ma orders the Joads' men to find some food and water near the camp. After they leave the camp, Californian policemen come to check Ma's tent. They say that settling in the area is illegal, so they want burn the tent. Ma holds the cooking utensils to protect her and family, and she is ready to fight with them. Thus, the policemen come back to the car. It can be seen in the situation below.

“Where'd you come from?”

“Right near Sallisaw, Oklahoma.”

“well, you can't stay here.”

Ma's face blackened with anger. She got slowly to her feet. She stopped to the utensil box and picked out the iron skillet.”Mister,” she said. “You got a tin button an' a gun. Where I come from, you keep your voice down.” He loosened the gun in the holster.”Go ahead,” said Ma. “Scarin' women. I'm thankful the men folks ain't here. In my country you watch your tounge.”

The men took two steps backward.”Well, you ain't in your country now. You're in California, an' we don't want you goddamn Okies settlin' down.” (Steinbeck,1939:144)

From the situation above, Ma shows that she does not fear to the policemen. She believes that if the Joads' men are in the tent, they will fight with the policemen. Then, it creates a danger for the family who cannot rest in the area and they cannot find job in California. Thus, Ma who is brave to fight with the policemen protects the family.

C. The Significant Meanings

A patriarchal society is a society in which men have domination toward women which means that women are regarded as subordinate to men. As a result, there is a distinction of roles between men and women in society. Women's roles, which are just dealing with take care of children and serving their husband, are regarded as less valuable roles. However, men's role as the breadwinner of the family is regarded as important role. As the effect of the assumptions and the stereotypes, the discrimination happens in the society. The discrimination means making limitations for women and making distinction between men and women. Thus, there is a distinction of roles based on the gender. Women have roles on the domestic sector whose duty is to take care of children and to serve men. On the other hands, men have duties on public sector whose duty is to manage their family. This distinction is taught from generation to generation. As a result, women have no chance to participate outside their roles as domestic care-takers. This discrimination causes the unfair treatment for women to have the equal roles in the society. This becomes the social values in the society that should be hold for every people who live in the system.

The depiction of patriarchal system can be found in John Steinbeck's *The Grapes of Wrath*. He depicts the unequal roles between men and women in Oklahoma during the Great Depression. In his novel, Steinbeck also depicts women's efforts to have equal roles in the society which can be seen in Ma Joad as main female character.

Based on Ma's efforts, there are significant meanings behind her struggle. First is her efforts to gain the equal roles in family and society. This signifies that women can participate in public sector to prove that women are able to take men's roles.

The second significant meaning is her efforts to eliminate the stereotypes. This signifies that women cannot be regarded as subordinate to men because of their characteristics. Women and men have different characteristics in term of sexuality. For example, women have more emotional than men. However, this does not mean that they have different positions in the society. Ma's efforts show that it is time for the society to be opened minded. It means women's orders and decision cannot be interpreted as a violation to social values, but it is more to show that women have a right to participate in social life.

CHAPTER V

CONCLUSIONS

After analyzing Steinbeck's *The Grapes of Wrath* from feminist perspective, some conclusions can be drawn.

1. A patriarchal system in Oklahoma depicted in *The Grapes of Wrath* causes gender problems. There are two gender problems experienced by Ma Joad as main female character in the novel. Those are gender discrimination and stereotypes. Related to gender discrimination, there are three forms of gender discrimination; being prohibited to help her husband in leading family, being prohibited to share her opinion in family discussion, and being prohibited to take men's duties. Meanwhile, there are two forms of women's stereotypes; women are emotional and women are fearful.
2. In facing discrimination and stereotypes which cause unequal roles between men and women in her society, Ma shows her efforts to fight against them. The efforts are taking an opportunity from Pa's inability to lead the family, re-considering her husband's decisions, actively participating in public sphere, having logical reasons in her orders and decisions, and having bravery to challenge men. There are some factors which influence Ma's efforts to gain an opportunity to participate in the family and public sector. They are responsibility and consciousness. Responsibility means that Ma shows that she has a responsibility to save her family from the crisis. Consciousness means that she is aware that she also has equal roles in the

society and the family. Her efforts and the factors show that women cannot be regarded as the subordinate to men because of their sex.

3. There are two significant meanings in Ma's experiences to face patriarchal system. First, women can participate in public sector which proves that women are able to take men's roles. Second, women cannot be regarded as subordinate to men.

In short, Ma Joad experiences many forms of gender discrimination and stereotypes throughout her life. In Oklahoma, Ma has to accept the discrimination and the stereotypes because of the strong patriarchal system. However, there are factors which influence Ma to fight against the discrimination and the stereotypes in order that she has equal roles with her husband. By her efforts, she can lead the family for survival in the crisis, and she can participate in public sectors.

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APPENDIX I

PLOT SUMMARY

The Grapes of Wrath tells about the Joad family's experiences in their migration from Oklahoma to California during the Great Depression in 1930s. There are social phenomena found in their migration, which are the powerlessness of farm families' to the landowners, the injustice and sorrow being experienced by hundreds of thousand Oklahoman farmers, and the changes of gender roles in a family to adapt new circumstance.

This novel opens with a description of the drought which hit Oklahoma in 1930s. A dust storm happens for days until it blocks the sunlight, and the crop is failure to be harvested. Oklahoman falls into sense of pessimistic. Landowners ready to cut their farmers due to small income for their business, and tenant farmers loss their home. Tom is the first character that is told in the novel. He is a parole who walks back to his house after spending years in the prison. He meets and asks to a truck driver about the condition of Oklahoma. The driver tells him how the time has change as the landowners use tractor to drive small field. Tom continues his way, and he meets a preacher, Jim Casey. Casey accompanies him to the house. After walking in the dust road, they are surprised that the Tom's house is completely deserted.

The Joads reunite, and they prepare to California as the landowner says that there are many jobs there. Pa asks to his son how he can escape from the prison, while Tom tells to his mother that the prison life does not change him for

the worse. In the night, they sit together to have dinner with pregnant sister Rose of Sharon, Sharon's husband Connie, the preacher Casey, Grandpa and Grandma, Tom's brothers Noah and Al, Uncle John, and Ruthie and Winfiled Tom youngest' brother and sister.

The Joads start their trip to California. In their trip, they meet Ivy and Sairy Wilson, a couple who has same direction to California, so that they move together to arrive California as soon as possible. However, grandpa is dead because of the unstoppable trip and his illness, stroke. The Joads make an impromptu funeral because they do not have money to burry him.

They continue their trip until Ma asks to stop for taking a rest in gasoline station. In there, women cook for dinner, and men take a sleep, except the preacher. He counts people who are heading to California. He worries that the work would not be enough for everyone. He wakes up and tells to Tom about his worry. In their break time, the station owner wants to a charge for resting and parking in his place. They decide to sleep in the road.

After taking a rest, they continue their trip passing Arizona, and they arrive in California's border. They set a tent near a river before crossing the dessert to California. They get warning from a father and son who are on their way home after failing to earn a living in California. Noah tells Tom that he is leaving the family and will try to live off the river. In the night, the patrol sheriffs come to their tent, and they order them to leave and will burn the tent in the morning. However, Sairy is too weak to travel any farther, and the Wilsons decide to disobey the sheriff's order, parting ways with the Joads.

In the morning, they move to California and have to pass the police inspection to enter California. Ma is the leader when police stop the car to inspect for plants and seeds. She tells to the policemen that her grandmother is sick and pale, and they do not have time to the inspection. The policemen allow them to pass and give information about medical help nearby. Later, she reveals that Granma was dead before they reached the inspection point, but she kept the news to herself until they made it through the desert.

The Joads arrive in the Hooverville, a camp which is made by President Hoover for the migrants. In the camp, they meet a guard, Floyd Knowles. He warns them about the low salary and high cost to buy some of food in California, and he also tells the work condition and women's committee which is led by Jessie. After living for days, the Joads men do not find any job, so that Pa and Uncle John buy alcohol to forget being unemployed. Connie, Sharon's husband, goes away because he cannot be a breadwinner for Sharon. The preacher also wants to leave the family because he does not want to be a burden for them. Then, the Joads move other camp to find job.

When they fix the car's tire in their trip, a man comes to them. He offers a work for picking grapes in the Hooper Ranch, and the Joads accept it. They get nine cents for each grapes box, but it later decreases in five cents because the Farm Association sets it. Finally, the Joads can afford the food and new clothing. On one case in the Hooper Ranch, a guard hits Ruhie without any reason. Tom does not accept his treatment to his brother, and he fights and kills

the guard. Ma plans to hide his son under the mattresses, and he is hidden in the cave. Because he cannot work, Rose of Sharon demands to work.

One day, California is hit by storm. The rain causes flood, and destroying a dam near their tent. The water is raising, flood their tent. No more money to buy food for all the Joads'. The father is starving to death, bought all the food for his son. Rose of Sharon and Ma are in charge to lead the family, and Rose of Sharon asks to take care of the stranger. She offers her breast to the hungry man, and he drinks it.

APPENDIX III

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Saya yang bertanda tangan di bawah ini :

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menyatakan bahwa sesungguhnya saya telah melakukan triangulasi data sehubungan dengan analisis data yang telah dilakukan oleh mahasiswa yang bernama Budi Tri Santosa dalam penelitian **An Analysis of the Main Female Character's Efforts in John Steinbeck's *The Grapes of Wrath*.**

Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 10 April 2015

Yang Membuat Pernyataan



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APPENDIX III**SURAT PERNYATAAN**

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menyatakan bahwa sesungguhnya saya telah melakukan triangulasi data sehubungan dengan analisis data yang telah dilakukan oleh mahasiswa yang bernama Budi Tri Santosa dalam penelitian **An Analysis of the Main Female Character's Efforts in John Steinbeck's *The Grapes of Wrath*.**

Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 10 April 2015

Yang Membuat Pernyataan



Wahyu Panca Handayani